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VOLUME IV. NEW YORK, THURSDAY, DECEMBER 2, 1852. NUMBER 209.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (S.), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, Nov. 1, 1852.

To the Editors of The Independent.

GENTLEMEN:—You will have noticed that the "North-western Theological Seminary," which is to be under the exclusive control of the New School Presbyterians, has been finally located at Galena. The first circular issued in regard to it, expected that it "will exert a salutary influence on the ecclesiastical polity of the Northwest," or to that effect. We may soon, then, cease to go East for ministers, and find an ample supply for *Iowa, Wisconsin* and *Minnesota*, as well as Illinois, at this new fountain in Galena.

It is announced in a St. Louis paper that steps are being taken for the organization of the new Territory of *Nebraska*. It will lie west of this state, and ultimately form an important member of our Union, having the Missouri river on its eastern border, and the Platte river running through it, and not long hence railroads from the East which will pass through this state and penetrate it at different points.

Minnesota papers inform us that settlements are extending in that Territory westwardly up the Minnesota (formerly St. Peters) river. Towns are also springing up and settlements forming in that territory *west* of the Missisippi, along the whole distance from the northern boundary of this state as high as St. Paul. Meantime immigrants are pouring into *this* state (Iowa) in great numbers, so that our population has increased by *more than one quarter*, since the census of 1850! When the railroads now building across Illinois towards us shall be completed, as some of them will be next year, no one can tell how the flood of immigration will be swelled. There are *two* such railroads from the lakes, in course of construction to this city—one from Chicago through Illinois, and the other through Wisconsin from Janesville, at which point roads from Milwaukie, Racine and Chicago, lake towns, come together. Letters have just been received in this city from Mr. Neal, Vice-president of the Central Illinois Railroad, stating that he has directed the contractors to commence work at once on the line towards Chicago at the point opposite this city, on the bank of the Missisippi, and that he is confident that communication will be opened from here to Chicago by that road in all the year 1853. Our city has subscribed $100,000 and private citizens $50,000 to the stock of the Southern Wisconsin road to Janesville, and the company have engaged to terminate it here and to complete it as soon as possible, probably within two years. Thus the iron bands are extending west that are to bind our great Union together. In a little more than a year we shall be here, on the banks of the Missisippi, at only the short distance from New York of two and a half days' ride! You can then come to the "*far West*" and get back home between two Sabbaths!

Respectfully yours,

J. C. H.

A BOSTON NOTION!

Boston is a city of notions, everybody knows. America can show no other city so full of matured systems, useful contrivances and odd conveniences as this same Boston. The city maxim seems to be, that 'there's a best way of doing all things.' In public and in domestic affairs the "solid men of Boston" are not content with simple achievement, but they must have achievement by the best methods.

The latest illustration of this is their scientific way of giving a fire alarm, and calling out and guiding their fire department. A very simple matter, one would think, to raise the window sash and shout *fire* two or three times, and leave the alarm to spread. Every villager knows how to pull a bell-rope, and ring till he's tired. Every New Yorker knows how to count the booming strokes of the big bells as they tell off the district number. A very simple thing! One way just as good as another so long as a rousing alarm is started.

By no means. These Boston men have found out a best way.

If your house takes fire, and gets past domestic control, and you feel it necessary to appeal to the municipal authorities for help, do not be at all excited or alarmed. Do not make yourself red in the face, and hoarse with shouting. Put on your hat and run to yonder corner where you see that little iron box fastened up against the wall; step into the store, ask quietly for the key, adding, "My house is on fire," by way of apology for the intrusion; now unlock the little iron door, and, remembering that the longest way round is sometimes the shortest way home, obey the inscription and "turn six times slowly." Your responsibility is ended. You've done all you need to. Boston will take care of your house. Shut to the little door. Hurry home or the engines will be there before you!

Every bell in the city and several more across the water are telling people where you live, and that your house is on fire. In other parts of the city men with glazed hats and brass trumpets may be seen running to these same little iron boxes; they seem to whisper a moment, then they listen, and then they look very knowing, and slap the door to; and here they come, all pell-mell to your help. How much time has elapsed since you needed help? Perhaps three minutes. There is a best way of giving an alarm, that's a fact.

But how was it done?

That little iron box you opened was a telegraph station; you can see the wires where they come down through those two iron pipes into the box. The crank you turned is merely a contrivance that enables an inexperienced person to send the only message ever sent from this box—*its own number*. Just so a hand-organ enables the grinder to play one tune well, even though he be no organist. You turned it six times. Once would have been enough, but six times over, and every time the same number, there could be no mistake. The central office knew in an instant of your distress.

Yes, but how did that make the bells ring all over the city, and East Boston too? Do they keep a sexton at every bell rope all the time, ready to pull when anybody telegraphs?

No. That would be full as bad as the New York plan of keeping watchmen up in the fire towers, on a perpetual look-out. That would not be scientific enough for a "BEST" way. But you know a church clock strikes the hours without any help from the sexton except to wind it up. Just so the bells are rung for fire; in every steeple there is a machine like the striking train of a clock. These machines will strike several hundred blows each with their heavy hammers by being wound up once. When you sent off your dispatch, it went direct to a third story room on Court Square and was read by a man whose business it is to attend to such messages. From this same room he can, by touching a key, send by another set of wires a current of galvanism to every steeple in the city. If you look you can see these wires entering every steeple that holds a good bell. When this galvanic current passes into the several steeples, it circulates in each around a bar of soft iron, which instantly becomes a powerful magnet, strong enough to lift the detent that keeps the striking machines from running. Now these machines are made so that they would strike one blow and stop, unless the magnet keeps the detent back and leaves the wheels unlocked and free to run. So this man in the little third story room by the Court House, (he'll show you how it is done if you call upon him, for he is very courteous to visitors,) can, by pressing the proper knob or key, make these heavy bell hammers strike any number he chooses. And he made them strike the number of your ward.

But how happened the engines and firemen to come straight to my house? There are three or three thousand houses in the ward

The foreman of every fire company has a key to those useful little iron boxes, and so when he has got to the ward signified by the bells, he runs to the nearest box, and sends a private signal to the man in Court Square, asking "*just where is the fire?*" and then he listens while the answer comes back in little taps, *one, two, three, four*, &c., till he learns the number of the very box you opened when you gave the alarm in the first place. Every box has its own number. The bells *tolled* the fireman what ward, and the telegraph taps whispered what station box the alarm came from.

I see. But is it worth all this trouble of wires and machinery and boxes and batteries?

Yes, indeed. Five minutes at the beginning of a fire are very precious. But oftentimes, so rapid is this system, an alarm will be given, bells rung, boxes consulted, fire found, hose procured and screwed to a Cochituate fire plug, and the fire extinguished, ere the family in danger are well awake. Many a time, the first thing a man knows of his danger by fire, is that his room is flooded with water.

But this municipal telegraph is used for more purposes than one. In case of riot, the police captains can send for help to head quarters. To catch an absconding thief by setting guard at every railroad and steamboat, can be done in *five minutes*. Then, too, very soon all the city clocks will be hitched together by those wires, and all of them go by one central pendulum, accurately, five hundred clocks alike to a second!

Go it, Boston! We shall soon hear of newer notions still. The next move will be to introduce into every first class house city *time* as well as city water and city gas. Telegraphic time wires will be introduced just as now the water pipes and gas fixtures are. What a millennium of punctuality! Twenty thousand clocks ticking together! Yes, and next we shall hear of a refinement of the fire system. Phillips's annihilators will be built into the walls, their nozzles just peeping out into the room. Convenient wires will be arranged so that a man waked at midnight by a smell of fire or a red light in his room, will only need reach out his arm to the fire knob, and pull it "six times slowly," and instantly that wakeful, watchful, handy man on Court Square will touch *his* wires, not to frighten sleep from all the city with his dinging bells, but quietly he'll touch the wire, and smash go the acid bottles in the ambushed annihilators: phiz, squiz, fush-sh-sh, rushes out the humid, fire-destroying, life-preserving vapor. The unseasonable fire surrenders and goes out. But long ere this, the solid man has rolled himself back into bed again, tucked the blanket snug about his chin and fallen asleep blessing the best, the *very best*, the Boston way of putting out fires.

B.

For the Independent

POLITICAL AND RELIGIOUS PROGRESS OF NEW GRANADA.—No. II.

BY THEODORE DWIGHT.

From the remarks made in the former article on this subject, the reader must have seen that New Granada presents several very peculiar geographical features, which mark her territory as one probably destined to make a very important figure in the world. She has extensive coasts on both oceans, with the most important routes for communication between them; three immense and almost impassable ranges of the Andes reaching from the Caribbean Sea almost to the southern boundary of the republic; mines of gold, silver, platina, emeralds, copper, iron, salt, &c., in great abundance; a rich vegetation, extending over every spot except the highest peaks and a few small barren tracts; soils spontaneously bearing almost every plant useful to man and beast; with an endless variety of climates, from the ocean level within one degree of the equator to the peaks of the Andes clad with perpetual snows. The first view of the coast, to one approaching the noble river Magdalena, is splendid in the extreme. The immense ridges of the snow-clad mountains, visible sixty or seventy miles at sea, with all the variety of inferior eminences below, and the exuberant valleys at their feet, display all the vigor and variety of vegetation under a tropical sun, and give to one of our countrymen a striking introduction to a country where, in a state of things the opposite of our own, nature does every thing and man nothing. This can hardly be said, however, in every respect, for the New Granadans have done something, and indeed something great, considering the various difficulties around them, and one of the most important steps they have taken, is that which has brought them to a knowledge of the grand cause of their weakness, and turned their eyes in the right direction, to seek for assistance and to obtain strength and prosperity.

A great struggle has been recently carried on between the friends of immediate improvement and those who profess to desire to reach the same end by a longer route. The party now in power appear to be supported by the great mass of the people, as they have carried all their measures, and now are left to pursue their course without disturbance or objection. All parties have shown a strong partiality for our country and countrymen, and profess a desire to imitate us in all our principles. We cannot, however, but perceive that the Conservadores, who are the party out of power, are deeply in the dark on a question of vital importance, viz., the "*rights of the church.*" As the contest on this subject has been instructive for us, and plainly proves that Popery is the same in fact now as in the days of the Reformation in Europe, we may well devote a little time to its history.

When the constitution of Colombia was formed, that country, like other South American republics, claimed the power before exercised by the kings of Spain in ecclesiastical affairs, and limited that of the Pope to the mere accepting or rejecting of candidates for the bishoprics nominated by the government. Their revenues were greatly reduced, and they were deprived of much of the influence which they had formerly possessed. The tendency ever since has been to encroach further and further on the remnants of power retained by the clergy: and Gen. Mosquera, during his administration, recommended measures of a decisive nature, in the plainest language and for reasons of the soundest kind.

The present administration have put into operation the principles thus recommended by President Mosquera. The measures which they have adopted, however, were probably more difficult than they would have been at a previous date. Certainly they had to encounter in the Jesuits a more formidable kind of opposition than that arising from public prejudices, which had been diminishing every year. Few as the Jesuits were (about fifty in all), they had gained a footing from which they could be dislodged only by their expulsion from the republic. From such an energetic measure the administration of Lopez did not shrink, although it had obstacles to encounter at every step. Even up to the moment of signing the official documents, attesting the act of Congress by which they were ordered to leave the country, it seemed doubtful whether the measure could be carried through. They were however expelled, in spite of the cry raised by their friends in favor of "*religious liberty.*" And it was not long before the Archbishop and all the bishops openly rose against the government, fomented rebellions, which were suppressed, and they one by one followed the "Company of Jesus" into exile, claiming to be martyrs in the *Church's cause*. The great effort to overthrow the government of Lopez was made by the Conservatives last year: and, to a foreigner reading the newspapers, it seemed likely to succeed. Some of the wealthiest men in the country took active parts, and some of the clergy openly called the people to take up arms and "overthrow the administration," because, said they, it consists of men worse than Luther and Calvin, the enemies of religion and the Church.

The New York *Freeman's Journal* asserts that the bishops of New Granada are in exile for adhering to republican principles. They have been exiled for refusing to obey the laws of Congress. They have pronounced them opposed to religion and the church, and therefore not binding on the people. This stand of theirs is doubtless agreeable to the republican ideas of the Editor; but North Americans at least will see that this ground is subversive of the fundamental principles of a free popular government. It is nothing, in short, but barefaced popery; and as such the Congress of New Granada have treated it. The quietness with which the bishops departed, showed that the views of the government were sustained by the mass of the people, among whom there has been no excitement. The Pope has recently issued an "*Allocution*" in the case, naturally enough sustaining the position of the clergy of New Granada; and we have every reason to presume that, if that country were in Europe, his holiness would ere this have called out French and Austrian soldiers, and sent them to overthrow the administration of Lopez by force of arms. It was only for the want of power that the bishops, priests and conservatives did not succeed in an attempt to effect it in 1851. The *Freeman's Journal* would in either case have found quite as just and sincere apologies for the destruction of the republic, as those he gave when the Roman Republic was overwhelmed by foreign armies called out by him, which still overawe the people and hold down, by brute force, a nation who heroically fought against the Pope, his principles, and his upholders.

The proceedings of the clergy of New Granada have done much to open the eyes of the people, among whom Protestant views and feelings are making progress. While they saw the priesthood submitting to the republican institutions, and professing to sustain and love them, they may have supposed that their religious system was reconcilable with republican freedom; but now, when they see the true nature of Popery practically displayed, they must discover the truth, and perceive that the two systems are diametrically opposed and wholly irreconcilable. Just as it would be in the United States, where many believe in all the professions of liberality made by the public advocates of Romanism, and claimed by them for their Pope. If Bishop Hughes should refuse to obey the laws of our Congress, on the ground that they interfered with the rights of "*the Church*," and call upon all Roman Catholics to risk property and life in defense of the latter, with the crucifix in one hand and the sword in the other, "under the banner of Constantine and of Christ;" and if such appeals should be published in the *Freeman's Journal*, as were made a few months ago in some of the New Granada newspapers; and if by such means, rebellions should break out in four or five parts of our country at once, and a foreign army should cross our boundary to support them, actually led by priests and Jesuits, what effect would be produced on public opinion respecting the republican principles of Bishop Hughes, the Editor of his "official organ," and their associates? And do they not give us reason to believe that they would do in the United States what they justify and praise in the rebels of New Granada?

We may say again, that if any one really thinks such conduct and principles were republican, they never can so convince intelligent North Americans. We are happy to see, also, that many South Americans are equally proof against such delusions.

The people and government of New Granada, therefore, present themselves to us under a very favorable and gratifying aspect; and every reader must feel that they offer strong claims to our approbation and interest. They have broken the strongest of those bonds which are laid upon nations subservient to Rome, and look to us for countenance and aid in throwing off the remainder, and in rising to the enjoyment of the religious as well as the social blessings with which Protestantism and Republicanism have so enriched us. A comparatively small amount of effort made by us, might supply them with books for the instruction of all classes, and enable them to accomplish various measures for physical and moral improvement, which they projected and greatly need.

A few colonies of our countrymen, planted in such advantageous situations as might be pointed out, would exert an influence of the most salutary nature upon the people, while they would doubtless prosper and prove advantageous in a high degree to those engaged in them.

There is a spot on the borders of the Pacific ocean where such an enterprise might first be undertaken as an experiment. A body of our countrymen might there form a settlement, at such an elevation as they might prefer, for climate, soil, &c. &c.; there, within reach of the shore, where our merchantmen and ships of war would find excellent harbors, the colonists would not only abundantly provide for their own subsistence, but ship for other countries the rich products of the forest—valuable dye-woods and timber, gums and balsams, with various vegetable productions easily raised by culture, and gold and other mineral treasures which abound in the earth. But we must close our remarks on this interesting subject for the present, leaving some important points for a future occasion.

INFIDELITY, CHRISTIANITY AND SLAVERY.

To the Editors of the Independent:

DEAR SIRS:—As the "English Correspondent" of *The Independent*, a freedom of utterance has been awarded to me fully equal to that demanded for freemen by Milton, in his *Areopagitica*, or "Speech for the Liberty of Unlicensed Printing." Neither "Reason" nor un-reason in any paragraph has been "killed" by censorship. I have been permitted to speak freely of passing events, of influences and agencies operating in Europe and in England, and affecting the moral, social and political interests of nations. In common with multitudes of my fellow-countrymen I have long felt an interest in all that concerns the honor and the welfare of the United States,—I had almost said not inferior to that of the most patriotic of American citizens. Animated by these sentiments you will now permit me the same freedom in offering a remark or two upon the controversy which has arisen out of a sentence in "Uncle Tom's Cabin," which appears to have been suggested by an extract from an English paper given in a letter sent to *The Independent* by me in the spring of last year? Not having a copy of that 'Letter' I am unable to refer to the opinions which I expressed upon the extracts given. But I have this confidence,—that the habitual and settled opinions and feelings which I entertain, render it quite impossible that I should have given utterance to any but expressions of painful regret that sentiments so anti-Christian and atrocious as those published should be attributed to American clergymen, to their disgrace and to the dishonor of their country.

English Christians *would not* believe these imputations: they would not, for a long time, even accept evidence to the effect that a large number of professedly Christian ministers in the United States were either the active supporters of slavery, or sustained the system by consenting silence.

I will not conceal the opinion that a great wrong has been done to the British churches and injury inflicted upon the cause of Christianity by the silence of any of the American ministers to whom words and sentiments regarding slavery have been improperly attributed. It was due to British Christians that they should have been at once disabused and relieved from the pain inflicted upon them by the proclaimed dishonor of Christianity in its identification with slavery before the eyes of a skeptical and scoffing world.

If in the United States each of the eight ministers incriminated by the abominable sentiments attributed to them in the British paper could shelter himself behind his own reputation, and that of his seven brethren indicted:—if each and all could rely upon public acts, upon speaking and writing, and upon the testimony of a good conscience, to the contrary of these dreadful charges,—even then I am bold to insist that it was due to British Christians, and to the wounded Lord and Master of both American and British Christians, that the sentiments imputed should have been repudiated before the world.

If such opinions *were* held, even in a modified form, or in a degree less intensified, and if the standard of public opinion and of Christian morals has been so lowered in accommodation to slavery as to admit of Christian ministers being insensible or tranquil under such imputations, as being in good company and with hand joined to hand,—if it be so, then indeed there is little to be done by Christians living beyond the moral malaria, but to sit down and weep, almost in despair, at the thought that as in Catholic Europe, as in England, so in the United States, Christ is doomed to be wounded in the house of his friends, and the Infidel Antichrist permitted to establish his throne, with the aid of those who are professedly, or professionally, building on the foundation of the Christian temple.

Unhappily we in England know too much of this process; and it were well that the *Observer* should take note of it, and repent, and become unprofessionally *Christian*. I see that while many here are rejoicing—*not* merely that Mrs. Stowe has warmed the sympathies of millions toward the slave, but that at the same time Christ, and the power of His Truth, have been exemplified and presented to the minds of a great multitude ignorant of revelation, or indifferent, or hostile to its claims,—I see that while British Christians are rejoicing and giving thanks for this preaching of Christianity in and by "Uncle Tom," the *Observer* "regards the book as Anti-Christian"!! Pray, let the *Observer* and American Christians know the painful truth, that two processes are going in England:—First, *Thousands identify Christianity with Christian ministers; and* THEREFORE *reject Christianity.* If there is one word which multitudes pronounce with more hatred and contempt than another it is the word "*parson*"—and why? Because they have seen that "the Church"—*i. e.* the established clergy—exhibits lust of power, lust of wealth, and implacable hostility to freedom, and the cause of political justice. This is the aspect of Christianity as exhibited by the church to the world; and *therefore* many "will have none of it;" and Infidelity finds its justification in the character of the Christian ministry.

Nor is this all: another great ecclesiastical corporation is, beyond all doubt, operating in a similar manner. In two years seventy-seven thousand Christian men—a good number of them the actual and laborious though gratuitous pastors of the church—have been compelled to distinguish between Christianity and a class of Christian ministers, and in allegiance to Christ, and in obedience to his Word, to separate themselves from the preachers of the Wesleyan Conference. These preachers in their corporate capacity have virtually set aside the Holy Scriptures as the only rule of faith and practice; they have claimed to rule by Divine Right, without the concurrence of Christian men, members with them of the same body, and they have exercised the Rule so claimed in the spirit of Inquisitors. This has shaken the faith of many; and those who hold to the faith, and cleave together like Christian brethren, have been obliged to draw a broad line of distinction between the preachers and Christianity. Of course Conference is right, and with it is power! it has in the fore-front "such names" as Bunting, Newton, Jackson;—hand is joined to hand, reputation to reputation; and without are dogs, disaffected radicals, chartists, ("Abolitionists") and what not.

So that *secondly* the sincere Christian advocate in England has often to implore men *not* to identify Christianity with Christian ministers so-called, and to beseech them to seek it in the Person, in the Work, and in the Words of its Divine Founder. And I can easily conceive that a similar process must be going on in the United States, *if* Christian ministers, to any extent, are found justifying, defending, or extenuating slavery, and daring to resort to the armory of God for weapons to deface and for manacles to confine His creatures made in His image. Christianity cannot, will not bear the load which is thus sought to be placed upon it. Infidels must be made by the process; unless, indeed, they believe Christianity to be divine for the reason which influenced the few at Rome, who concluded that Christianity must be true or it could not have survived the crimes and abominations which had been wrought in its name, and superinduced upon it by the priesthood and the papacy.

Will you permit the further freedom of a remark upon the sentiment now brought forward as that really advanced by Dr. Parker? True, there are lower depths in lowest deeps, and there is, undoubtedly, a difference between the sentiment attributed and that now accredited: but to a plain understanding there is not that great difference which would claim complacency for the one form, and horror as due to the other: for myself, much meditating on the two sentences I am compelled to exclaim:—

"Strange that there should such difference be,
'Twixt *Tweedledum* and *Tweedledee*."

The sentences alike convey the strange if not absurd assertion that slavery in itself, and of necessity, has not one evil that is not equally inseparable from depraved human nature in other lawful relations!

If in all future European editions of Uncle Tom's Cabin, and they will be many and for all time—if in all these editions the exact language of Dr. Parker be given, the only difference will be just this,—that a smile at the extravagant abstract idea of slavery imagined, will precede the flush of indignation at the libel upon human nature, and which will seem to be defended—namely, that OWNER and OWNED are among the "*lawful relations*" which may now exist between Christian men,—outside of the peculiar atmosphere of slavery Christian men cannot and will not argue this question.

We know that nebulous light, "mere star-powder," has been resolved by the astronomer into "bright particular stars;"—we know that the crimson current of the vital fluid can be shown by the microscope, to be a procession of separate and gem-like globules; nay, we even know that the chemist can *abstract* from repulsive abominations a substitute for attar of roses, and that he promises to abstract diamonds from grimy charcoal; but all this is child's play to the great imaginary abstraction which shall separate from slavery all its accidents and present to an admiring world an unspotted Leopard and an Ethiopian with a Scandinavian skin.

I had written thus far when the Report of the proceedings of the Congregational Union of England and Wales reached me. To this I am happy to recur in preference to extending these observations. A Resolution on American Slavery was presented by Rev. S. McAll, and sustained by a speech which is characterized as both forcible and temperate. The Resolution in terms, was:—

"That the Congregational Union of England and Wales has frequently uttered its protest against slavery as a fearful evil, debasing to those who uphold it, and ruinous to those who are subjected to its woes and wrongs. That observing, with painful emotion, its continuance in a portion of the otherwise free and noble country of the United States, with all the aggravations resulting from the operation of the Fugitive Slave Law, this Assembly feels bound to reiterate its deep and unalterable conviction that to maintain, amidst the light of this Christian age, the system of Slavery in any form so as to claim property in man created in 'the image of God,' and make merchandise of our equals and our brethren, is an enormity which can plead no shadow of scriptural sanction, and which no laws or usages ought to protect from utter and universal condemnation: and, therefore, this assembly, in the name of justice, humanity and religion, would once more earnestly entreat the Christian churches of the American Union to rid themselves of any appearance of giving sanction or tolerance to an evil so extreme: and, at the same time, would offer its congratulations to Mrs. Harriet Beecher Stowe, on the unexampled degree to which public attention on both sides of the Atlantic has been concentrated on this subject by her recent publication, designed to portray the evils of slavery, and cordially to thank her for the distinguished service she has thus rendered to the cause of humanity and Christian truth."

I may not transcribe here the speech of this eloquent minister nor even that part of it in which he referred to the notice which the Resolution took of "Uncle Tom's Cabin," which he characterized in glowing terms: but in the face of the extraordinary imputation of the *Observer* and in recollection of the opinion expressed in a letter written a month since, I do with an allowable degree of pleasure and complacency record here the publicly expressed opinion of Mr. McAll, that the book was calculated to produce immense benefits by diffusing among a great mass of the working people of this nation a knowledge of the great leading principles of the ever-blessed Gospel. It gave singular pleasure to the meeting that this resolution was seconded by an American minister, who was received with loud and repeated cheers. It will be consoling and refreshing to thousands of British Christians, that American brethren were represented by one who not only believed that slavery ought to be destroyed, but who had the faith that it would be destroyed and that speedily. *The Independent*, too, in its totality, editors, contributors and readers will rejoice that "the Rev. Joseph P. Thompson," of the Broadway Tabernacle, and of *The Independent*, was able to speak in the midst of English brethren, and so to speak as at once to cheer and animate them, and to a happy extent to remove the heavy cloud of reproach and obloquy which rests on American churches and ministers on account of real or supposed complicity with slavery.

Pray, pardon the freedom, and excuse the length of this letter, and permit me to subscribe myself, dear sirs,

Yours with respect and affection,

JOSEPH WARNE

OXFORD, ENG., Oct. 29, 1852.

EDITORIAL CORRESPONDENCE.

PUBLIC BODIES AND PUBLIC MEN IN ENGLAND.

As a delegate from the General Association of New York, I attended the autumnal meeting of the CONGREGATIONAL UNION OF ENGLAND AND WALES; and if I can succeed in conveying to the readers of *The Independent* a tithe of the pleasure and the instruction that the occasion afforded me, it will be well worth while to make this the subject of a letter. The CONGREGATIONAL UNION consists of such pastors of Independent churches, and the delegates of such churches, as have voluntarily associated themselves for fellowship and mutual helpfulness, much after the manner of the General Conference of Maine. There are in England, as in parts of New York and in some of the New England states, local or district associations of Congregational *churches*, which exist solely for moral purposes, and have no ecclesiastical authority whatever; the "Union," however, does not rest upon these as its constituents, but springs directly from the churches; each church that subscribes its constitution being entitled to delegates in a certain ratio to its members—if I mistake not, two for the first hundred, and one for every additional hundred. Thus constituted, the body is quite numerous, notwithstanding that some pastors and churches of distinction refuse to connect themselves with it, either through jealousy of its becoming dangerous to the independence of the churches, or from doubts of its practical utility. Its meetings resemble more the popular gathering at the meeting of the American Board than the deliberative assembly of ministers that constitutes the General Association in Massachusetts or Connecticut. The Congregational Union meets twice a year; in the spring in London, during the anniversary season, and in the autumn at some provincial town. The autumnal meeting is the more prized for its social and devotional character.

The meeting for this year was held at Bradford, a large manufacturing town in Yorkshire, and continued four days, from October 18th. Yorkshire and Lancashire being the stronghold of Independency out of London, there was a large attendance, both of ministers and delegates, about 250 of the former and nearly 100 of the latter. The sessions of the body were open to the public, and the galleries of the chapel in which they were held were thronged with spectators. Of course in such an assembly there is no opportunity for grave deliberation, and although there was much freedom of debate, it was rather the debate of a mass meeting than of a senate. This, however, was one of its most pleasing features. The body has no legislative or judicial functions, and the main object of its resolves appears to be an expression of opinion that shall act morally upon any question of common interest to the Independent churches.

The business of the Union is in a great measure anticipated by its standing committee, who represent the Union the year round, at its rooms in London. The chairman of the meeting is selected in advance by

adheres to the path of common sense. He is the great man of England.

Mr. Cobden was followed by Sir William Clay, and then came Mr. BRIGHT—'Quaker Bright,' as he is called, though his fat, jolly face, his rotund person, and aggressive air, in short everything about him but his straight-coat belies the name. Mr. Bright has more of the orator than Mr. Cobden: speaks with more fluency and polish, and with more of popular effect. He too has the power to grasp a principle and to drive it home. His speech was a masterly review of the Free Trade movement, showing that its principles were as well understood fifteen years ago as now, but it had required all these years of argument and the horrors of famine to secure this simple right, because England is governed by *hereditary brains*. His speech, like Mr. Cobden's, foreshadowed great reforms, possibly even constitutional changes, as the result of Free Trade. He said that this generation must make the battle for rights easier for their children. Cobden is the man to plan and lead, Bright the man to charge with full column.

I heard Kossuth and Mazzini on Wednesday, and witnessed the opening of Parliament by her Majesty, yesterday; but I must reserve these for another letter. T.

The Independent.

NEW YORK, THURSDAY, DEC. 2.

CHANGE OF TERMS.

By reference to the head of the first column, our readers will perceive that we have somewhat altered the terms of our paper. The object is to induce subscribers to be prompt in renewing their subscriptions. We shall adhere strictly to the rule of charging *fifty cents* additional, when advance payment is not made within three months. Subscribers will also please take particular notice of the "Liabilities of those who take newspapers."

Our friends will also understand that old subscribers must pay $2.00, and that the offer made last year, to send two copies for $3, is now withdrawn.

THE INDEPENDENT FOR 1853.

It is ust four years since the first number of this journal wasissued. *The Independent* is now established on a firm basis. Its success has fully equalled the expectations both of the proprietors and of the editors. It has more than fifty thousand readers. Of its more than ten thousand subscribers, two thousand are clergymen. It goes on its weekly mission, into every state of the Union from the Atlantic to the Pacific, with the exception of Alabama and Mississippi, and into every territory excepting Utah.

At the commencement of the enterprise, it was deemed necessary to announce to the public the names of the gentlemen who had consented to take charge of the editorial department This was done in a reluctant conformity to the general usage of the American newspaper press —an usage altogether different from that which prevails in Great Britain, and one which leads to some of the worst abuses in American journalism. Nearly six months ago, some changes in the editorial arrangements having become necessary, the names of the editors were withdrawn from their former position at the head of our columns. The public, therefore, and especially our contemporaries of the periodical press, will please to take notice that *The Independent*, after the fashion of all English journals, which is becoming the fashion of the most respectable American journals—is edited anonymously. We are quite aware of the inconvenience which this may occasion to those writers for the press, whether "secular" or "religious," who cannot write without the constant use of personalities indeed we shall not be disappointed if writers of that sort shall still insist on referring, at hazard, any and every article in our columns to the pen of this or that particular editor. Yet they can hardly make greater mistakes hereafter than they have been in the habit of making heretofore. There is no gentleman connected with this journal, either as editor or assistant editor, or who has been so connected at any former period, who has not been abused by name for the authorship of articles which he never wrote. Very probably the same thing will be done hereafter. We are resolved however that there shall be less excuse for it than there was at the beginning.

"But who, then, is responsible for *The Independent*?" We answer, In an action for libel the publisher is responsible; and it is enough that he knows who are responsible to him for any verdict that may be found against him by a jury. If anybody wishes to deal with the author of some article in our columns by any process of church-discipline, there will be no difficulty in the way of his finding who his man is upon inquiry at this office. For no other purpose has anybody any occasion or right to know the names of the editors. *The Independent* has a name and a responsibility of its own. It has a character of its own on which it depends for its continued support and usefulness.

Yet we give one guarantee additional to the history and present position of our journal. It is "edited by pastors of Congregational churches." Its conductors are not merely "clergymen," intent, as some clergymen seem to be, on building up the reputation and enlarging the influence of a clerical body as distinct from the common and equal brotherhood of Christ's followers. They are pastors of *Churches*—pastors of *Congregational* Churches; and so long as our present arrangements continue, any one of them retiring from the pastoral office will retire also from his participation in the control of *The Independent*. The interest which we are set to promote, is not the interest of our order as a hierarchy, but the interest of the churches, and particularly of those churches whose polity most abhors all hierarchy.

The year 1852 has had its memorable debates and its memorable events. The year 1853 will bring its own questions for discussion and decision. We will do what we can to avoid all controversy as especially all personal controversy. We hope to find or rather to make more room in our columns, for the miscellaneous and religious reading matter, both original and selected, which will make our journal more useful as a family newspaper. Yet we must not neglect those great public questions, political and ecclesiastical, which are crowding upon us. The coming events of 1853 are casting their huge, undefined, but portentous shadows upon the horizon of the departing year. If we live, and are permitted to continue at this post of observation, we trust that, through Christ strengthening us, we shall be found ready to do according to the measure of our gifts and opportunities for truth and for justice—for the rights of the oppressed and for the Gospel and kingdom of the Prince of Peace.

THE ESSENTIAL OF PERSONAL CHRISTIANITY.

One day last winter, after a very cold and inclement week, the writer was called to visit a sick man, a Roman Catholic by profession, whose previously infirm and failing health had been altogether prostrated by exposure to the severity of the weather, and who seemed to be, as afterwards he proved to be, in a rapid decline. He was an intelligent and well-educated man, who had filled important stations of commercial trust, and who was capable of responding intelligently to any suggestion made to him. Instead of trying to convert him from Romanism at that crisis of life, it seemed proper to meet him with that which all Christians, of whatever denominational relations and customs, must acknowledge to be central and essential in Christianity, and to see how far he was prepared to accept it. Accordingly we said to him: "Mr. ——, you and I have been brought up in very different communions. You believe Protestants to be in error, and I as sincerely and thoroughly believe *you* to be wrong. We will not discuss these matters now. There is one point about which we must perfectly agree, and that is this:—that *Whoever really loves the Lord Jesus Christ, and desires more than anything else to do his will*, is safe and must be happy; whether Protestant or Catholic. If he loves Christ, Christ loves him; and so long as Christ lives, and where Christ lives, he will live also."

"Yes sir,"—said the sick man, slowly, and with great emphasis, as the remark commended itself to his judgment and conscience, and as he evidently worked out to the sense of the truth of it, through all the traditions and customs with which he had been encompassed—"that certainly is true! *That certainly is true!* If a man loves Christ, Christ does love him; and he cannot but be happy so long as Christ lives, whoever he may be."

The way was thus at once prepared for a frank inquiry as to the fact in his own case; whether he *did* thus personally love and obey the Saviour. The progress of the conversation need not here be detailed. It is enough to say that it was altogether encouraging to the hope that the sick man was a friend of the Son of God, and destined to his immortal Presence To those who saw him often afterwards, and whose pleasure it was by many offices of kindness to smooth and cheer his way to the tomb, he continued to give ever increasing proof of the Christian character formed in himself; and when he died it was among his last and most earnest requests that he might be buried in the simplest way, without any of the special Romish forms, as just an humble and penitent believer in Christ, hoping in Him for Resurrection and Immortality. —How many more such there may be in the Romish Communion, who shall compute? It is our glad belief that the number of them is to be reckoned by tens of thousands; that whatever may be true of the prelates and ecclesiastics of that hoary Corporation, those who have only been brought up within its walls, and have conformed passively to its usages and laws, rather than accepted intelligently its erroneous doctrine, are in multitudes of cases sincere believers in the Lord, whom the communion that oppresses them has still applauded as its head and blazoned on its banners, while it has perverted his truth and departed from his spirit. The day for sweeping and undiscriminate denunciation of the Romish communion has now passed by. Henceforth it becomes all Christian persons to understand its doctrines, to know the significance and esthetic propriety of many of its forms, and to recognise and draw out with the attractions of their intelligent sympathy the Followers of Christ whom it includes.

But the principle with which we started has been mainly in our thoughts in meditating these paragraphs; and the incident in connection with which we have stated it is only important as showing how naturally the mind in the presence of Death turns to this as to the centre of Personal Christianity; how securely it rests here; and with what absolute clearness and certainty of affirmation it decides that if any man love and serve Jesus Christ, his Future is secure, and one of Peace. From all forms of rite, from all forms of doctrine, one comes back to this at the approach of Death. The analysis of the death-chamber is instant and accurate. It is personal Love for a personal Saviour, that must save the Soul. Familiar as the principle is, it is ever worth thinking of, in this simplest form. It is ever worth applying, as the measure of ourselves. It will try *all* movements, men, organizations, that profess to be Christian, with an unfailing accuracy. It will determine, when we apply it to the estimate of the age, the true progress of Christianity, in the midst of its clamorous bruit of reform, or of its wealthy and splendid but sordid civilization. It is a principle that has manifold and most memorable relations to all action and life.

That is the true and effectual preaching of the Gospel, which ever treats Christ as the Scriptures treat him; putting him in the front of all parts of the revelation, and making all tributary to the noblest and most beautiful presentation of himself. No ingenious and elaborate structures of Doctrine, however they may claim to be impregnable to logical assault, or even to be bulwarked and furnished from the Scriptures, are of any true value to us as immortal beings except as Christ is enshrined within them; is made to permeate and enlighten with his vital power all their bulwarks and apartments, and is expressed from them, for the acceptance of men. And no matter how much one may claim for himself, on account of his orthodoxy, or on account of his liberality, on account of his desperate and bigoted championship of the interests of oppression, or otherwise on account of his zeal in the reformations of Society and the State, he is wretched and lost, "condemned already," if he do not love Christ. The one true question is, if we would measure his value and prophesy his future, Has he love for the Master? If he fails at this point all the orthodoxy and the conservatism of Nicholas of Russia, or of his allies in this country, cannot save him before God.—There is no other sight so saddening and disgraceful, as of men who claim to be the very high-priests of Religion, adept hierophants of its most sacred mysteries, ostentatiously conformed on Sabbaths and special days to its most rigid rules, and most imperious in their declarations of what it demands, and yet with no one earnest manifestation in all their life of this Love of the Master! Men tricky in their speech; ready for any slanderous and scandalous imputation on neighbours, that may gratify the meanness of a personal spite; declamatory and denunciatory for the interests of their sect; radiating, from tongue and pen, and all the time, dishonesty, malice, and all uncharitableness! If such men did but know it, the very fiercest and most overwhelming of the rebukes of Christ are leveled against themselves; for the very essence of Pharisaism and hypocrisy is in them. The man who should be seduced into honoring the God revealed in their character, would be more an idolator than any Chinaman; for in deed and in truth he would be a 'worshipper of Devils.' In the true Church of Christ, which includes all the Christ-like, these have no smallest part.

It seems to us that too many true Christians deprive themselves of the luxury of conscious and joyful Love to Christ, and of all the experiences that would come after this; through a kind of fear that they are not *worthy* to love him. They go 'under bondage' all their days; dreading to let in on their hearts the glow and glory of free and conscious affection for Christ, as if it were a privilege too high and rare for them. They are 'in the Seventh chapter of Romans,' as one has said; not yet delivered into the liberty and song of the wonderful Eighth chapter. They think of Christ as to come in the Judgment; rather than of Christ as historically come, revealed in his life and on the cross, in the infinite benignity and tenderness of his Love. They look on themselves, and their personal defects, rather than on Him, and his glorious fulness, of loveliness and of power; and so they miss the joy this would give. This is certainly wrong. It is the privilege as it is the duty of every one to LOVE Christ; with ardent, personal, grateful affection. And all the life and power of Christian action, the joy of Christian experience, the flush and might of Christian hope, claim this as their first element. To enthrone it in the heart, and to be conscious of its presence there, should be the aim of every disciple.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

A communication, too long for our use, makes a serious complaint against the Young Men's Christian Association lately formed in this city. The author, who subscribes himself J. G., attended a preliminary meeting. The principal business of the evening was to determine how the meetings shall be conducted hereafter. The report of a committee was presented, recommending that the monthly meetings be occupied principally with reading and discussing an original essay or book-review, to be produced by some member previously appointed to that service, the subject of the essay or review to be one of general interest to the Association. The reader of the report, in explanation of the plan proposed, read a list of the subjects which have been discussed in the Young Men's Christian Association of London,—among which was "Slavery and the slave trade." Thereupon it was moved to amend the report by adding a proviso that "no subject of a sectarian or political character shall be introduced." After some discussion the amendment was adopted with a distinct understanding that it should be construed as excluding the discussion of any question relating to slavery.

For our own part, we verily believe that such subjects as 'slavery and the slave trade,' 'the policy of protective duties on imports,' 'the usefulness and constitutionality of a national bank,' 'the propriety of a war with Spain for the acquisition of Cuba,' 'the reasonableness of liberal expenditures by Congress for river and harbor improvements in the West,' 'the perils of territorial extension'—or such subjects on the other hand as 'the lawfulness of uninspired hymns in public worship,' 'the differences between the system of Wesleyanism and that of the Church of England,' 'the constitution and growth of the Christian Church in the first three centuries,' 'the dispute between the Lutherans and the Reformed at the period of the Reformation,' 'the controversies between Puritans and Anti-Puritans in England,' and 'the separation of the Independents from the Presbyterians in the time of the Long Parliament,'—not to mention other subjects of the same kind—might be advantageously discussed, and might be discussed without unchristian asperity or any other undesirable consequence, in a Young Men's Christian Association. But if such subjects are thought to be dangerously exciting—if the deliberate judgment of the society is that the political and ecclesiastical prejudices of its members or of those to whom it looks for patronage are too stiff and narrow, or their passions too fiery, to tolerate such discussions—doubtless other subjects can be found. There are subjects which have no political or sectarian bearing, and which can therefore be studied and discussed without agitation, and without any perilous excitement. 'The union of Church and State,' for example, is a subject which in Great Britain is both political and sectarian, and which could not be entertained for a moment in the meetings of the London Young Men's Christian Association; but in this country, happily for us, it is as far from being either political or sectarian in the obnoxious sense of these words, as 'slavery and the slave trade' is in England. 'The evil inseparable from monarchy and hereditary aristocracy in government,' is another subject which the Young Men's Christian Association in London could hardly venture to handle, but which the Association of the same name in New York may freely discuss till its young men shall all become old as well as wise. The range of subjects which *may* be discussed is wide enough; and the subjects which are *too* interesting and exciting can be discussed elsewhere.

Possibly, in the good time coming, when the compromise measures shall have done their work, when the Union shall no longer be in danger, and when the merchants of New York shall have sufficiently and permanently secured the confidence of the South, our young men will have gained true manliness enough to trust themselves and to be trusted by their friends and patrons with the discussion of any question which concerns the hopes and faith of a Christian, the responsibilities of an American citizen, or the rights and duties of a man.

OUR EXCHANGES.

The subject of newspaper exchanges has afforded us no little perplexity. We do not wish to fall short in any matter of courtesy or liberality; and yet we find it impossible to meet the wishes of all. The proper idea of an exchange is that of a reciprocity of benefits. And yet, in the case of a journal made up as this is, chiefly of original matter, and with only a small space available for news, it is evident that only a very limited number of exchanges can afford us any equivalent for the cost of the paper we send them. To all others, an exchange is a mere gratuity at the expense of the proprietors of this journal, who have established it at great expense, not for any private advantage, but for great public objects which they deem important to the general good.

We ourselves have to pay the difference in the case of the daily papers of the city, and also the foreign papers, which we need for the sake of current news. We have been told, also, that it is practiced in some places, for ministers or others to arrange with the publisher of a country paper, to pay him for his paper sent in exchange, for the sake of getting *The Independent* sent gratuitously and free of postage.

Under these circumstances, the editors have deemed it best, as a matter of justice to the proprietors, to limit our gratuitous exchanges to those papers which have an equivalent value to us. And for others, we propose to our brethren of the press an impartial rule applicable to all without distinction. It is that we will exchange one year with any newspaper or monthly magazine which will insert the Prospectus of *The Independent for* 1853 from our advertising columns, or will give us a commendatory notice, or will pay one dollar a year as difference.

Those desiring an exchange on these terms are requested to send a marked paper, and a letter to that effect—postage three cents prepaid, as marked papers are sometimes overlooked.

Those of our present exchanges which fail of receiving *The Independent* will understand that we are compelled to abridge the list of our free exchanges, but shall be happy to resume on the prescribed terms—which are

1. Either, to publish our prospectus,
2. Or, to give us a commendatory notice,
3. Or, pay a difference of $1 per annum.

PROCEEDINGS OF THE CONVENTION.

It is desirable that these pamphlets should be fully distributed before the time for the general collection on the First Sabbath in January.

Those who intend to purchase a number for circulation in congregations, should apply at once.

Many congregations have supplied themselves, in numbers varying from ten to one hundred, with general satisfaction.

This pamphlet may be regarded as the type of our present Congregationalism—Union in Action.

The publishing committee will make a further circulation of such copies as may remain after next week.

WELSH CONGREGATIONAL CHURCH IN PHILADELPHIA.

We have received, through Rev. Griffith Owen of Philadelphia, a copy of a preamble and some resolutions which were unanimously adopted on Monday last, by the "Church and Congregation of the South Presbyterian Church of Southwark," of which he is the pastor, withdrawing from the Presbytery of Philadelphia, O. S., and taking the form of an Independent or Congregational church. The preamble contains sundry complaints in regard to the conduct of the presbytery towards the church, which we do not deem it necessary or useful to publish. The following are the resolutions:

Whereas, we believe that for us to continue any longer connected with the Old School Presbytery of Philadelphia would be prejudicial to the cause of religion in Southwark, and highly injurious to the best interest of our church and congregation;

Therefore we the members of the South Presbyterian church of Southwark, duly convened on Monday evening, the 29th day of November, 1852, do now solemnly before God and in a public manner adopt the following resolutions:

Resolved, 1. That we do hereby withdraw our connection from the Presbytery of Philadelphia, and consider it as having no longer any ecclesiastical jurisdiction over us.

2. That we do hereby adopt the Independent or Congregational form of Church-government, as the one best adapted to the wants and wishes of our church and congregation.

3. That we do hereby earnestly and affectionately request our pastor, the Rev. G. Owen, to withdraw from the Presbytery of Philadelphia, and declare himself as no longer amenable to its laws nor subject to its jurisdiction.

4. That we do hereby authorize and direct that an attested copy of the foregoing preamble and resolutions, signed by the Chairman and Secretary of the meeting, be sent to the Moderator of the Presbytery of Philadelphia, requesting him to present the same to the Presbytery, so as to have them entered on the minutes, and asking the Presbytery to have our name taken off the list of churches under its care.

5. That when we adjourn we do so to be convened again at the call of the Chairman of the meeting.

A. BACON, Chairman.
WM. W. EDMONDS, Secretary.

To the Editors of the Independent:

REV. SIRS:—The article in your paper of Nov. 18, on 'Granada,' was very interesting to me, particularly as I have been looking to those countries a good deal of late. The want of reliable information with regard to their religious condition, I have found a great hindrance to an examination of their claims upon us, as your contributor intimates.

I trust a brighter day will soon dawn upon those lands. Would it do any harm to blow the trumpet a little (softly, perhaps) in Zion, and so to call the sacramental host out, and get them in readiness for this new expedition? South America has been the most neglected, perhaps, of any quarter of the globe. Shall not something now be done for her wants?

Is it Utopian, Rev. Sirs, to suggest that a few families get ready to go and *live the Gospel* in Granada? I would like to ask Mr. Dwight if he thinks it could be done.

Yours, WILLING TO GO.

A GREAT AMERICAN MISTAKE.

In a recent number of the *Tribune* is the following paragraph:

"Altogether, the manners and feelings of Englishmen toward Americans have changed; much kindness is shown to our countrymen there now, and every hospitality should be rendered by us in return. The people are beginning to make themselves felt. Observe the liberty of the press now in the *Times*—its altered tone in regard to America and to the Cabinet—and the outward pressure is evident."

This is one of many amusing examples which the writer has observed of the process which passes in the minds of intelligent Americans upon a visit to England. They have come with a kind of traditional notion, that the English man was surly, repulsive, anti-American: they have found that the American, as such, was at once an object of kindly interest, and that in many cases America was the Ideal of the Englishman; or they have come under the impression that the *Quarterly Review*, and its Irish editor, "the talking-potato" croaker, or *Blackwood* with its ere while rampant anti-liberal blackguardism (the word is Hazlett's as applied here)—that these with Mrs. Trollope constituted England and the Britishers,—this has been the notion, or popular fallacy of Americans. Instead of reading the *Quarterly* or Mrs. Trollope, they now come in thousands and read England; and so have to get new notions altogether; and then, with amazing unconsciousness, say with the writer quoted above, "the manners and feelings of Englishmen have changed."

That the literary hacks of the old tyrannous, anti-British and anti-American boroughmongering governments have changed *is* true; but the people have *not* changed. Visiting recently at a fine old borough residence, I found in company with Fox. Erskine, and other English worthies, "General Washington" in a mezzotint engraving, now touched with English damp and the effects of age. A fortnight later, I was shown into a noble bed-room in the mansion of a former governor of a great port and arsenal: a beautifully-finished colored print, without a name, hung above the chimney-piece. The picture was that of an English gentleman of the old school, of grave, dignified, and benevolent aspect. It was a reduced print from Stuart's Washington. Within a few days of this, I visited an old friend and an old whig, who was so intolerably American that he would not permit me to hint a doubt as to the fishery question, or hear of the three-mile limit; and yet this old friend was almost nursed in the British Royal Navy, and was on board the Victory when that ship was in Portsmouth harbor, a half-cleansed human shambles, with the body of Nelson on board.

If some recent American travelers in England, and in Ireland too, were frankly to describe the changes made in their preconceived opinions regarding England and British rule, they would excite a degree of surprise, if not skepticism, in the minds of their stay-at-home anti-British fellow-citizens. TRAVELER IN ENGLAND.

LITERARY INTELLIGENCE.

BEECHER'S LECTURES.—Rev. H. W. Beecher's "Lectures to Young Men on Various Important Subjects," 12mo, pp. 231, published by John P. Jewett & Co., Boston, D. B. Brooks, Salem, and M. H. Newman & Co., New York, is for sale at the publisher's desk of *The Independent*. The 23d thousand published.

HERVEY.—"Reflections on Flowers, by Rev. James Hervey, late Rector of Western Favel," has been published in a very neat form by John S. Taylor, 143 Nassau-street. 18mo, pp. 140, with 12 well-colored engravings of flowers.

BOSTON ORATORS.—"The Hundred Boston Orators appointed by the Municipal Authorities and other public bodies, from 1770 to 1852." With the addition of biographical and historical notes, illustrating the progress of our republican institutions. By James Spear Loring. Published by John P. Jewett & Co. 8vo, pp. 694. It begins with the orations of James Lowell, Dr. Warren, and others, on the "Boston Massacre," and gives all the orations of the 5th of March and the 4th of July to the present day.

CRUSOE.—"The Canadian Crusoes; a Tale of the Rice Lake Plains. By Catharine Parr Traill, authoress of the 'Backwoods of Canada.' Edited by her sister, Agnes Strickland." Illustrated by Harvey. C. S. Francis & Co., Publishers. 12mo, pp. 376.

EXPERIENCE.—"Reminiscences of Thought and Feeling." By the author of "Visiting my Relations." Published by Crosby, Nichols & Co., Boston. 12mo, pp. 323. An autobiography of religious experience.

FRANKLIN LECTURES.—Among the courses of lectures, which are to distinguish this as peculiarly a lecturing season, the Franklin Lectures at the Tabernacle, the tickets at a shilling, are highly important. Prof. Olmsted, of Yale College, gives four lectures on Astronomy, giving comparative views and grand laws of the Solar System.

WAVERLEY.—Lippincott, Grambo & Co., Philadelphia, have issued two more numbers of their "Abbotsford Edition" of Walter Scott's novels, in parts, at 50 cents each, stitched, 12mo, viz.:—

1. The Fortunes of Nigel. pp. 296.
2. Peveril of the Peak. pp. 385.

MORE UNCLE TOM.—"Frank Freeman's Barber-Shop; a Tale, by Rev. Raynard R. Hall, D.D." Published by Charles Scribner. 12mo, pp. 343. With illustrations. The author says that "the essence of our tale is truth, while the embodying of the truth is fiction," and "that nearly every leading incident, *separate* from its place in the story, is a fact," that "not a few of them passed under the eyes of the author," and in several he was an actor.

COOK BOOK.—"Home Cookery; a Collection of Tried Receipts, both Foreign and Domestic. By Mrs. J. Chadwick." 12mo. pp. 159. Crosby, Nichols & Co., publishers, Boston.

DEATH-BEDS.—"The Honest Hour." Accounts of fifty deaths of eminent Christians. Published by the Massachusetts Sabbath-School Society. 18 mo, pp. 234.

MUSIC.—"The Academy Vocalist." A collection of vocal music for high schools and singing-classes. By George F. Root, Professor of Music. With a course of elementary instruction by Lowell Mason. Published by F. J. Huntington, and Mason & Law. Boston, by John P. Jewett & Co. pp. 208.

MUSICAL.—"The Musical Vade Mecum: A Manual of the Science of Music, adapted to the wants of teachers and scholars." By Hermann S. Saroni. Published by Mason & Law. 12mo, pp. 273.

SONTAG AT BOSTON.—At the close of the rehearsal given by Madame Sontag to the clergy and their families at Boston, after a united vote of thanks, it was agreed that the Protestant clergymen would present the Songstress with a Bible, with their names inscribed, while the Roman Catholics would give her in like manner a copy of the Douay version. The *Congregationalist* tells the result:

"A Catholic bookseller, as we are informed, had selected also an elegant copy of the Douay version, and the Catholic priests were making arrangements to have the same suitably prepared and presented to the *cantatrice*, when it was ascertained that an impassable barrier had been suddenly erected to their further progress, by an imperative veto from the lips of the Right Reverend J. B. Fitzpatrick, Bishop of Boston. It seems that in the opinion of his reverence, either Madame Sontag is not fit to be trusted with the Douay version, or the Douay version is not fit to be given to Madame Sontag.

POETRY.—"Foot prints of Faith; or, Voice of Humanity." By John Cole Hogen. With illustrations, by F. A. Chapman, John Cranch, and Wm. Walcott. Engraved on steel by J. C. M'Rae. Published by Cornish, Lamport & Co., 8 Park Place. 8vo, pp. 144. A rich specimen of typography.

JOHN THE BAPTIST.—"The Life, Character and Acts of John the Baptist; and the relation of his Ministry to the Christian Dispensation." By Rev. W. C. Duncan, professor in the Louisiana University. Published by Cornish, Lamport & Co. 12mo, pp. 264. The work is professedly based on "a German monography, written by L. Von Rohden, of Lubeck," published in 1838. The whole of which is translated and incorporated with about one-third of original matter, and dedicated to Prof. Conant, of Rochester University.

BAGSTER.—"The Genuineness, Authenticity, and Inspiration of the Word of God. By the Editor of Bagster's Comprehensive Bible." Published by Carter & Brothers, 285 Broadway. 12mo, pp. 337. A vast amount of laborious knowledge, of profound thought, of most compact argument, of pure truth, is presented in the pages of this volume.

EASY STORIES.—The Carters have sent in two beautiful books for children, adapted to the season of gifts, both elegantly printed, with colored pictures and neat green bindings.

1. "Little Lessons for Little Learners. In words of one syllable." By Mrs. Barwell. Small 4to, pp. 191. Even grown people will learn something of the use and capabilities of our Anglo-Saxon monosyllables by studying this little book.

2. "Mamma's Bible Stories for Little Boys and Girls," pp. 190, contains Adam and Eve, Noah's Ark, Abraham, Joseph, Moses, Balaam, Ruth, Samuel, Elijah, Daniel, Jonah, &c.

HOFLAND.—"Moral Tales for the Young." By Mrs. Hofland. Published by C. S. Francis & Co., 252 Broadway, and Crosby, Nichols & Co., Boston. Contains the Barbadoes Girl, Good Grandmother, and Little Ellen. 18mo, pp. 176, 150 and 157. With prints.

JUVENILE CLASSICS.—C. S. Francis & Co. have issued in uniform and neat style, 18mo, the juvenile classics of former days:

1. Rasselas. By Dr. Johnson, pp. 206.
2. Paul and Virginia. By St. Pierre. Translated by Helen Maria Wilkins; pp. 171.
3. Elizabeth, or the Exiles of Siberia. By Madame Cottin; pp. 189.

PAMPHLETS.

PARKER.—"The Discussion between Rev. Joel Parker and Rev. Anson Rood, on the Question, What are the Evils inseparable from Slavery?" pp. 120. Printed by S. W. Benedict, 16 Spruce-street. Copied from the Philadelphia *Christian Observer*, where it was first published in the year 1846. Whether the republication is a joint work of the joint authors, the title-page does not say.

EPISCOPALIAN.—"Position of the Protestant Episcopal Church with reference to other Protestant Denominations." By W. H. Lewis, D.D., Rector of the Church of the Holy Trinity, Brooklyn." Published by Stanford & Swords. $2 50 per hundred. pp. 23.

PUBLIC WORSHIP.—"A Sermon preached at the dedication of the Congregational meeting-house at New Ipswich, N. H." By Samuel Lee, pastor of the church. Printed by Tripp & Osgood, Concord. pp. 15.

THE CREED.—"Remarks on the History, Structure, and Theories of the Apostles' Creed." Reprinted from the Biblical Repository and Princeton Review for October, 1852. pp. 81. A discussion called forth by the publications of Professor Nevin. A note on p. 11 says—

"The first instance recorded of the Christians assembling in what would now be called a *church* is about A.D. 229. So little has the whole matter of *ecclesiology* and church-finery to do with the true power and majesty of Christianity. * * In the purely spiritual form of Church-extension, she had almost overspread the world and won to Christ all its centers and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth."

SPIRITUALISM. — "Philosophy of Mysterious Agents, Human and Mundane; or the Dynamic Laws and relations of Man, embracing the natural philosophy of phenomena styled Spiritual Manifestations." By E. C. Rogers. Published by John P. Jewett & Co., Boston. 12mo, in 5 pamphlet parts.

MONTHLIES.

The American Sunday-School Union co operates with the London Religious Tract Society in the publication of a valuable monthly series of pamphlets in 18mo, sold for one shilling each, containing useful knowledge in various branches. Two numbers are before us—

1. "Tyre: Its Rise, Glory and Desolation." pp. 188.
2. "Wonders of Organic Life." pp. 192.

"BLACKWOOD'S" for November, just issued by L. Scott & Co., opens with a poetical description of the "Age of Gold," that is anything but complimentary to the age aforesaid. As a satirical poem it is in Old Christopher's best vein; but its complaining and censorious spirit, if trusted, would lead to the conclusion that Britain has been growing worse and worse ever since Goldsmith's Deserted Village—"which is absurd"—therefore—

MISS BACON'S LECTURES.—The first of Miss Bacon's course of Lessons to Ladies on the Study of History, was given on Tuesday evening, and will continue twice a-week, at the Stuyvesant Institute. Tickets for 15 Lessons, $5. It is recommended by the leading literary authorities of our city.

We believe that such a course of instruction commended by men so eminently qualified to judge of its claims, must have merit of a high order, and we unhesitatingly recommend it to the ladies of this city as an opportunity for mental improvement well worthy their attention.

Jonathan M. Wainwright,	Washington Irving,
Francis L. Hawks,	Charles King,
Thomas H. Taylor,	Luther Bradish,
George Potts,	George Bancroft,
Henry W. Bellows,	William Kent,
Theodore Irving,	Theodore Sedgwick.

SONTAG.—The rehearsal on Saturday was a capital affair, diversified by an appropriate and unique address of thanks from Dr. Cox to Madame S. The first of her new series of concerts, on Monday, exceeded anything she has yet achieved, both in the brilliancy of her own performance, and the surprising excellence of her associates and accompaniments.

DEMPSTER.—We always feel it to be a source of moral improvement as well as of pure pleasure, for a family to spend an evening in listening to Dempster's ballads. He has been singing in this city and neighborhood, and we commend him to public favor wherever he may go.

FAY.—Mr. W. H. Fry's first lecture, on Tuesday evening, was fully satisfactory, in face of all the sanguine anticipations which had been held forth. His statements of elementary principles were clear, and the illustrations by his admirable orchestra and select chorus of 100 volunteers, striking and instructive. Such a course of lectures on music constitutes an event in the season.

THACKERAY.—So great interest has been created in favor of Mr. Thackeray's lectures, that it is found impossible to accommodate at a single course the large numbers who wish to attend. In consequence, Mr. T. has consented to repeat his course, at Mr. Chapin's church—late Mr. Bellows'—548 Broadway. Evenings, Monday and Friday.

POSTHUMOUS COPYRIGHT.—A writer in the London *Review* lays down the nub of the English law on this point:

"The law on this point is clear and settled. The material substance of a letter belongs to the person to whom it is addressed, but the property of the mental production, especially as regards publication, and above all right in this publication for profit, remains in the original writer."

According to this, for a person to publish a private letter addressed to him, without consent of the writer, is to be guilty of piracy, which strikes us as simply absurd. The Act of Congress, which alone gives copy-right in this country, recognises no such principle; nor are English decisions binding here, because they are based upon a right which is there held to exist by common law, but is here created by statute, and therefore limited by the statute. The claim of Mr. Webster's executors is wholly untenable in law. There is no way in which a man can recover a copy-right in matter which he has once published without the required entry at the Clerk's office.

PHONOGRAPHY TRIUMPHANT.—Theodore Parker's sermon, two hours long, on the death of Daniel Webster, was taken down phonographically, written out by two reporters, and published with surprising accuracy in the Boston *Commonwealth* the next morning. Mr. Parker refused the use of his notes on the ground that the printers could not read his writing without making mistakes. The labor of making a good daily newspaper is but little realized by readers.

DAGUERREOTYPES.—There is as much difference between the daguerreotype portraits of a skillful artist, and those of an ignorant, raw hand, as there is between the finished picture of a finished painter and the *daub* of a novice. This will be apparent to any one who compares the portraits in Brady's Gallery with the common run of photographs.

IMPORTANT DISCOVERY IN PERSIA.—The *Boston Chronicle* has seen a letter from a scientific American gentleman now in Persia, to his friend in Boston, describing some recent discoveries which have been made by a board of Commissioners who are engaged, under the mediation of England and Russia, in running and marking the boundary line between Persia and Turkey:—

"Col. Williams, well known to many Americans, and a man of character and talent, is the English commissioner. In the prosecution of this work the commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel; together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the descript on of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, ch i., v. 6; there he will read of a 'pavement of red, and blue, and white, and black marble in that palace.' *That pavement still exists*, and as described by Col. Williams corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb: on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered; with other indications of art and refinement, which bear out the statements of the Bible. Thus twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the Nations of our day."

RELIGIOUS INTELLIGENCE.

REVIVALS.—There has been a revival in Perry, Pike Co., Ohio, in the Presbyterian church of which Rev. Mr. Ballard is pastor. Rev. O. Parker, the evangelist, preached and held a series of meetings. Several aged persons were converted, and many heads of families, and the church-members were greatly revived.

We are happy to learn that much interest exists, and several hopeful conversions have taken place within a few days, in Mr. Schermerhorn's church Sixteenth-street.

METHODIST MISSIONS.—The General Missionary Committee of the M. E. Church met in this city, Nov. 8, and after deliberation, appropriated $26,000 to the Liberian mission, $10,000 each to China and Germany, and $4,000 to South America, making $50,000 for foreign missions; also, $141,300 for domestic missions, $15,750 for new foreign missions, some special objects swelling the total appropriation to $210,000. Rev. J. W. Rawlins writes to Dr. Durbin from Placerville, Cal., Sept. 20:—

"This place is situated about fifty miles northeast of Sacramento city. We have a direct and rapid communication with San Francisco. Though two hundred miles distant, it is reached from this place in one day. This is effected by a line of four stages, three of which leave every morning and arrive at Sacramento in time for the San Francisco boats. There are, at present, about five thousand inhabitants in this place and vicinity. My labors are now confined exclusively to Placerville; the field on which I entered, six months ago, having been divided into three—an instance this of the rapidity with which fields of labor multiply in this country."

PRAYER-MEETING IN ROME.—Rev. Elijah Hutchinson of Vermont writes from Rome describing his first Sabbath there:—

"There being a number of Americans here, and finding that most of us were lovers of prayer, we decided to have a prayer-meeting at one of our rooms in the hotel. As no Protestant meeting is allowed within the walls, we were not quite sure that we were within the bounds of the law, but our strong desire for such a meeting led us to go forward. I may say it was one of the most interesting meetings I ever attended. Twelve were present, and they belonged to at least seven different denominations, but as we bowed together in prayer, we were one in Christ Jesus. We could not safely *sing*, but we could *pray* and converse about the illustrious Redeemer who preached Christ eighteen years here, and who was the means of gathering a noble band of disciples. And we felt no little sadness when we remembered that God had removed the candlestick out of its place, and that now a dense cloud of moral night rests upon the whole city. I believe there were earnest and honest prayers offered on that occasion that the light might once more shine in this dark region. Thus passed my first Sabbath in this city, and it forms a bright way-mark in my journey which will never be lost sight of."

AMERICAN SUNDAY-SCHOOL UNION.—The following is a summary of the labors of thirty-three missionaries in the service of the American Sunday-School Union, reported at the stated meeting of the Board of Managers on the 16th inst.

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From an article in the *Puritan* that in the six New England
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they spent most of two days
in common a narrative of
ecessed the subject of pre-
united in the celebration of

N THE SYSTEM.—The *Free-*
hop Hughes' organ, heralds
y of two more of our Amer-
viz.: the Rev. Frederick W.
e time rector of the Episco-
set, and more recently the
Croswell of the Church of
ev. E. M. P. Wells of St. Ste-
These are sad indications
h-church Episcopacy in this

E FRANCE.—The Rev. Mr.
ons, France: "We are now
ysterian form of government.
y some features of it, but it
ituted upon the principle of
eadership. The choice of
of church government shall
will strengthen our mission-
rovement we have to thank
ch he accomplishes among
ng on and prospering, and
y speaking, is favorable."

N ONE HUNDRED YEARS OLD.
useful servant of God, the
ested from his labors in the
ence of his son-in-law, Mr.
Robinson, North Carolina, in
hird year of his age.

t has accepted the invitation,
e Congregational church in
ue its pastor and teacher.

n Gaston, a member of the
ary at New Brunswick, was
l as pastor of the church at
sia of Passaic, on the 6th of

o Eastburn held an Ordina-
Festival of All Saints—at
n, when the Rev. Charles F.
o the Holy Order of Priest-

tor of Trinity Church, New
of that building for a reli-
y of the funeral of the Duke

al says that Rev. Dr. Wyer,
ted a call temporarily to fill
-street Baptist church in

v. J. McCarty, D.D., has been
opal Domatic Committee as

concluded not to accept the
sland, which was tendered
vention of that Diocese.

tings, of the Fourth Presby-
installed pastor of the Pres-
ndham, N. J., by the Rocka-
e 27th of October. Sermon

ehend writes—October 15—
l of religion had visited the
r. Meetings were continued
two weeks; 35-6 professed
Jehoshaphat. They found
ion in the College, and that
s will offer themselves this
Conference.

From an article in the *Puritan* that in the six New England
57 Orthodox Congregational
total of members is 163,518,
are males. The whole num-
96; of these 284 are without
867 of the members are settled as
ase of members in the above
, was 1,631, which gives but
member to each church.
e churches have neither pas-
s.

ath paper gives a report that
es Thynne, Canon of Canter-
ngbridge Deverill, Wilts, and
, Fellow of Merton College,
or Proctor, have resolved to
ome.

Connecticut have dissolved
between Rev. Robert G.
rch of Tariffville, Ct.

taken up in Mercer-street
n Sabbath last, in aid of the
Peoria to raise $10,000 for
hes within its bounds, which
thousand dollars.

astor of the Mulberry-street
hurch in this city, has been
d, to a professorship in the
rsity.

JEWISH NEGROES.—Rev. Dr. Philip, missionary in North Africa, gives on the authority of a German traveler, that near the kingdom of Bambara, is a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses written upon parchment. Although they speak of the prophets, they have not their writings.

RELIGIOUS NEWSPAPERS.—People sometimes complain that our papers are not interesting, &c. But let a single number of the paper miss its direction, and how disappointed are these very people! how anxious to get a peep at it! Does not this show that the paper fills a vacuum that they are very unwilling to have empty.

Rev. C. Waterbury was installed by an ecclesiastical council on Thursday, Nov. 4th, pastor of the First Congregational church and society of Victor.

Rev. Lyman Whiting, of Reading, has received a unanimous call from the High-street Congregational church and Society in Providence, R. I.

We learn that Rev. S. W. Strong was dismissed from the pastoral care of the Fourth Congregational church and society in Springfield, on the 17th ult.

AUSPICIOUS.—Over twenty students connected with Emory and Henry College, Va., have united with the church since the commencement of the college last August.

A Roman Catholic Ragged School has recently been opened by the Fathers of the Oratory, at No. 154 High Holborn, under the patronage of the Earl of Arundel and Surrey, and Cardinal Wiseman.

SYNOD OF VIRGINIA.—The Synod of Virginia met at Winchester, Oct. 20th, Rev. M. D. Hoge, Moderator. The attendance was small. A committee, consisting of Samuel C. Anderson, Esq., Rev. Peyton Harrison, and Col. Winfree, were appointed to examine and report what the law is touching the religious instruction of the colored population. This committee reported that it may be seen by reference to the Code of Virginia, chap. 198, sec. 31, 82, pages 747, 748, that there is nothing in the law prohibiting the owner of slaves, or any member of his family, with his knowledge and consent, to teach his own slaves on his own plantation in any subject and to any extent that may please such owner.

GERMANY.—Mr. Oncken writes under date of Elberfeld, Oct. 25, that he had baptized twelve persons at that place, had constituted a church there, and was expecting further accessions. All the prospects were encouraging in that part of the field.

CHICAGO.—The Congregational church on the west side, at a meeting held the past week, decided unanimously to give the Rev. John W. Williams an invitation to become their stated pastor. Mr. Williams has officiated as the stated supply of the church during the past summer.

GALENA.—Rev. T. T. Waterman was installed pastor of the Second Presbyterian church of Galena, on Wednesday. Sermon by Rev. Mr. Chapin, President of Beloit College.

AMERICAN TRACT SOCIETY.—The Executive Committee of this Society met on the 16th ult. Receipts for the month, $26,068, including $10,865 in donations; publications issued during the month, $22,888; grants 3,967,398 pages, or $2,644.93; amount due on notes for printing paper, payable in six months, $54,710.

Rev. James Herron of the Associate church, formerly pastor of Pigeon Creek congregation, set out from this place last Thursday, as a missionary to California.

One hundred families of Methodist Protestants are preparing to go to Oregon next spring, taking with them the elements of two new churches. They are wealthy, and will do a good work for the wilderness.

Rev. James Averill, late of Shrewsbury, Mass., was installed pastor of the Congregational church in Plymouth Hollow, Conn., on the 13th ult. Sermon by Rev. Dr. Hawes of Hartford.

ROTARY ELDERSHIP.—The Presbytery of Monrose has adopted a resolution, allowing its churches to elect elders for a limited time, so that there may be a rotation in the eldership.

Some of the papers say that the American missionaries in Kurdistan have sent *firearms* from the Turkish Government for their protection. They received *firmans*, or official letters of protection.

STATEN ISLAND.—What region, embracing an extent of only some fourteen miles in length, and from two to four broad, with a population of sixteen thousand souls, can be more favored or more blessed with religious privileges! There are now thirty churches on the Island, and some twenty regular pastors. New temples are constantly rearing their sacred walls and spires for the honor and the worship of the Almighty.

INCREASE OF CANDIDATES.—At the last quarterly meeting of the American Education Society, *forty-nine* new candidates applied for aid, and *forty-six* were admitted upon the roll of the society, three having been set aside, in consequence of informality. This is a very unusual number of applications; at the corresponding meeting last fall, it was twenty-six, while the whole number for the year was sixty-one.

REVIVAL.—A note from a correspondent in Knoxville, Tennessee, informs that a glorious work of grace is in progress at that place, and that about fifty are supposed to have met with a saving change, while many more are giving evidences of an awakened attention.

BURMAH.—Messrs. Abbott and Van Meter arrived at Bassein on July 12, in the steamer Tenasserim from Maulmain. They found many Christians awaiting their arrival, from whom the following facts were obtained. Five native preachers—including Myat Kyau, the first Karen ordained to the ministry—have died since the last meeting of the Association. Within eighteen months, 260 have been added to the churches by baptism, and a large number are under conviction, from different sections of the country. Many of the Karens have endured extreme oppression. Nearly all their chapels have been demolished, so that not more than five or six are left standing in Burmah. But they were delighted that the rapid progress of the English arms, from the worst that was threatened against them by their Burman rulers—wholesale massacre. Still there are districts not yet reached by the influence of English power, where great outrages are committed.—*Macedonian.*

COLLEGES AND SEMINARIES.

University of New York.—It is stated that Rev. Isaac D. Ferris, D.D., pastor of the Market-street Reformed Dutch Church, has been elected Chancellor of the New York University. He is an accomplished scholar and devoted to education.

University of Virginia.—There are now 402 students at the University—being two more than ever before—with the certainty of an increase to 420.

Cleveland University.—The report that Rev. Edward Beecher, D.D., has accepted the Presidency of this institution is contradicted in the Boston *Journal*.

Buffalo Catholic College.—The Trustees of the St. Joseph College, Buffalo, have purchased the old Poor House lot on Prospect Hill, with the buildings thereon.

New College in Alabama.—The Protestant Methodists have commenced a movement to build up a college in Alabama. About $30,000 were promptly raised at the start. One noble-hearted Southern gentleman, Abner McGehee, Esq., near Montgomery, Ala., contributed $10,000 in the form of a donation.

Ohio University.—This college has been placed in the hands of the Methodists. Rev. Solomon Howard has been chosen President, Rev. James Blair Professor of Natural Science, and Rev. F. Given Principal of the Preparatory Department—all members of the Ohio Conference of the M. E. Church.

Bowdoin College.—The catalogue just published exhibits the following summary: Medical Students, 64; Senior Sophisters, 27; Junior Sophisters, 41; Sophomores, 44; Freshmen, 40, 152. Total, 276.

Amherst College.—The catalogue of this institution for the present year, gives the number of students as—Seniors, 42; Juniors, 45; Sophomores, 61; Freshmen, 57. Total, 195.

Granville College, Ohio.—The Baptist Convention at Cleveland held a long discussion on the question of removing the college to a more favorable place; but the result was a resolution to continue it at Granville, as the "denominational college" for the state, provided the citizens of the county will raise $25,000, and others $100,000, within two years.

"If this sum cannot be raised within that time, we recommend that the college be left where it is, to be made what it can be by its friends, and that we proceed to establish, at such other place as may be agreed upon, an institution of learning—not less than $150,000 to be secured for buildings and endowment—the county in which it is located contributing not less than $50,000 of that amount."

Yale College.—The annual catalogue of this venerable institution just issued shows that there are 446 undergraduates, and 157 in the departments of Theology, Law, Medicine and Philosophy, now connected with the college—total, 603. Every State in the Union, except North Carolina, Florida, Iowa, and California, is represented. Canada, Cuba, New Granada, West Indies, Sandwich Islands, England, Scotland, Turkey, Bavaria, and China, have also their representatives among the pupils of Yale.

Sources of our Population.—So far as the returns of the census are to be relied on, which in our view is but very little, 695,235, or 69 per cent., of the people of Massachusetts were born in the state; and 134,830, or 13 per cent., in other states, leaving 164,168, or 16 per cent., of foreign birth. New York has 2,151,196, or 69 per cent., born in the state; 288,100, or 9 per cent., in other states, and 658,062, or 21 per cent., of foreign birth. Of the foreign born in Massachusetts, 115,917, or 70 per cent., are Irish, and 4319, or less than 4 per cent., German. In New York, the Irish are 343,111, or 52 per cent., of the foreign, and the Germans are 118,393, or 18 per cent.

FOREIGN.

The U. S. Mail Steamer Hermann arrived on Tuesday night, from Bremen via Southampton, with news to Nov. 10; and the English Mail Steamer Americe arrived at Halifax the same evening, with news to the 13th.

The prominent event announced by this arrival is the establishment of the French Empire, with Louis Napoleon at its head. The force of a popular vote is to be gone through with before the coronation, but the result is as certain as if it had already taken place.

The reorganization of the Ministry at Turin (Kingdom of Sardinia) is also an event of considerable importance in its bearings upon civil and religious liberty. The really significant change is the substitution of Count Cavour for M. d'Azeglio, which is regarded in Turin as a pledge of continued progress in material reform as well as in constitutional legislation.

Since the sailing of the Asia on the 6th, the Liverpool cotton market has been unsettled and dull, with a constantly declining tendency. All qualities have declined from a quarter to five-sixteenths, and at the close of the market on Friday evening, there were more sellers than buyers.

Risley's panoramas of the Mississippi and of the Thames have arrived by the steamer. They were erroneously reported as having come to hand by the Washington, having been left behind at Southampton at the last moment by that vessel.

The market for breadstuffs continues moderately active, and sales of wheat have been made at one penny advance and four at sixpence advance over the rates current at the sailing of the Asia. Western Canal is quoted at 23s.

The actual session of Parliament commenced on the 11th inst. The speech from the throne was read by the Queen in person, and is more lengthy than usual. It extends to over one thousand words. The first paragraph pays a tribute to the memory of Wellington, and calls on the House to provide funds for his funeral.

A telegraphic dispatch from Trieste furnishes later intelligence from India and China. The departure is announced of the first brigade of the advance force from Rangoon for Prome, which was shortly to be followed by the second division. It is confidently expected that upon the troops reaching Prome, the country would yield and be annexed, and the war be immediately brought to a conclusion.

The deputation which went from the various Protestant countries in Europe, to intercede with the Grand Duke of Tuscany in behalf of the family of the Madiai, now in prison in Florence, has been refused an audience.

The *Law Times* says that the government intend to bring in a measure for the entire reform—if not for the abolition—of the Ecclesiastical Courts, so far as respects all their jurisdiction that is not strictly ecclesiastical.

Bar silver and dollars have advanced in the London market 1d. per ounce, and a large business, principally for the East Indies, at 5s. 1d. for dollars and 5s. 1¼d. for bar silver. Money was easy in the London market, but more in request and less abundant. Continental exchange has declined.

There has been a slight increase in the tonnage to Australia this week, the number of vessels having been three, of 1,200 tons burthen, against a burthen of 1538 tons, and one to Portland Bay of 682 tons. For the time of year the trade is very active, and several vessels are on the point of departure with large cargoes.

Arrival of the Baltic.—The U. S. Mail Steamer Baltic arrived off the light ship on Saturday evening, and came up to the city Sunday evening. She has had rough weather all the way. Her news is to the 17th. Among her passengers is Hon. C. J. M'Curdy, late Charge des Affaires to Austria, and Rev. Albert Barnes, of Philadelphia, with their families.

The news by this arrival does not possess much interest. Cotton continues depressed; breadstuffs rising.

Meetings of Americans have been held in London and Paris in memory of Daniel Webster.

A letter from Alexandria, Egypt, dated 5th inst., says: "Since our last, our small community has lost one of its members, Mr. D. S. Macaulay, Consul General of the United States, who died generally regretted."

Parliament.—On the 12th Mr. McGregor proposed some inquiries on the Fishery question. The Chancellor of the Exchequer replied that the Government of the United States had agreed to enter into negotiation with her Majesty's Government, in a most friendly spirit, that bright land to increased commercial relations between the two countries.

A select committee was appointed to inquire into the Government of India.

On Tuesday, 15th, the Lord Chancellor stated the measures that Government intended to bring forward for improvement in the administration of law. In the Commons, in reply to Mr. Hume, Lord Stanley stated that the Austrian Government had apologized for the arrest, in June last, of Mr. Newton, a British subject.

On Monday, Lord Derby called a meeting of the members of Parliament who will support his measures. About 220 members were present. The meeting was understood to be in relation to Mr. Villiers' intended Free Trade motion.

The following is the notice of Mr. Villiers' motion, as it stands on the order book for 23d inst: "Mr. Charles Villiers to move a resolution on Free Trade." This is of course intended as a test question of the strength of the ministry.

Count Colloredo, the Austrian Minister at the Court of St. James's, is not included in the invitation which the Earl of Malmesbury has sent out for a full dress dinner at the Foreign Office.

Italy.—A letter from Naples of the 8th, in the *Daily News*, says that "an American trading ship, on its arrival from the U. S. at Palermo, recently, was suddenly searched by the police authorities, who pounced upon the brought political correspondence. The American Consul at Palermo had written for instructions in the case to the American Minister at Naples."

Brazil.—Extract of a letter from a ship at Rio:—"The Brazilian Government has made a request to our own to withdraw from their coasts, and says if they wish to have the suppression of the slave trade in their own hands, for which purpose they have ordered six man-of-war steamers to be built in England."

Father Gavazzi was entertained at a public breakfast in the Rotunda, Dublin, on Monday. The Rev. Dr. Urwick took the chair, and about 150 ladies and gentlemen attended on the occasion.

The *Constantinople Moniteur* contains a decree, announcing that the Sultan has adopted the title of "*His Majesty the Emperor of the Turks.*"

The Russian Geographical Expedition to the island of Kamschatka, is at length organized. It consists of 12 persons, half of whom will set out this winter. The expedition will be absent about six years.

The Courts of Equity and Law re-opened yesterday—that of Chancery, we are happy to record, for the first time these many ages, as a tribunal where justice may reasonably be hoped for, ere delay prove more ruinous than adverse judgment, and costs devour the estate disputed.

Some samples of cotton have been exhibited this week on the Manchester Exchange, of a very good and useful quality, from the River Piate. Five bales of it had been transmitted from Buenos Ayres to a Liverpool house, with advices to the effect that it was a sample of cotton growing wild on the west bank of the Parana, in the district of Tecumana.

The Convention of Ecuador, for forming a Constitution, have adopted the Roman Catholic religion as the religion of the State, and by declaring the acts of Noboa's Congress null and void, have expelled the Jesuits from the country.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Nov. 12, 1852.

The Queen met her Parliament and delivered the ministerial speech yesterday. The document is somewhat longer and somewhat more equivocal than usual in its most important portion. Deep sorrow on account of the death of the Duke of Wellington is expressed; the militia is briefly referred to, and the assurances of foreign powers. Then the fishery question is touched upon, and it is said that "the friendly spirit in which the question has been treated, induces me to hope that the ultimate result may be a mutually beneficent extension and improvement of our commercial intercourse with that great republic." The general improvement in the condition of the country is recognized, but there is a covert assumption that injury has been inflicted on certain important interests, and "*if*" Parliament so concludes, then the consideration of means to "mitigate" the assumed injury is suggested.

This is seen to be an unworthy but very characteristic evasion of the Protectionist ministry. More time is asked for in which to develop their financial policy. In the House of Lords the Earl of Derby proposed frankly to accept the verdict of the country, and his willingness to act upon it. In the Commons the home minister and the Chancellor of the Exchequer gave two different readings of the equivocal "if" and its attendant hypotheses; so that at present these men stand before the country as willing to carry out a policy which is contrary to their own views and convictions.

The wholly unexpected news of Daniel Webster's decease reached England on Lord's day the 7th instant. The accounts of New York and Boston papers have been copiously reprinted, and respectful homage has been rendered by the daily press to the memory of the great orator and statesman. An article in the *Daily News* indicates almost a personal acquaintance, and a clear insight into the mental and moral character of the deceased. Recognizing and enumerating his great merits, the *Daily News* yet says:—

"Had his moral attributes been as highly cultivated as his intellectual capacity, more—far more—would have been within his power; and he might have produced, what he certainly has not, a powerful impression for good on the national character of his countrymen. And, as much is required from those to whom much is given, it is by the highest standard Mr. Webster is to be impartially and finally judged."

Most grating to an English ear is the apologetic laudation of one of the American papers, in which the writer justifies former blame of or attacks upon the departed, on account of his having sought to obtain a jury trial for alleged fugitive slaves; and in which belief in Webster's allegiance to the South and slavery is expressed. Reading such laudations and qualifications it would seem that Right and Wrong, and moral obligations, change with degrees of latitude, and that what may be deemed true glory in one country shall be deemed opprobrious and shameful in another.

The deputation to the Duke of Tuscany has failed. The Duke would not be seen. But the Earl of Cavan, who was of the deputation, at a public meeting held in London, on Thursday, on a different matter, said, the Earl of Roden had been permitted to visit the Madiai on Sunday last, and he was not without hope that they would finally succeed in obtaining the release of their poor and suffering brethren.

The meeting at which this was said was held for the purpose of adopting resolutions against the recent confession to priests of the Anglican church in order to absolution. The Earl of Shaftesbury presided, and spoke with great boldness, as did Sir H. Verney, the Earl of Cavan, and other speakers. But Protestant churchmen are in evil plight. There is manifestly and avowedly no help for them. "The Church" is being borne along to the gulf of Romanism, and there is no organic power to check its progress. The Rev. Hugh Stowell, in his address, said:—

"If the two archbishops were accused of heresy, they would be as little disposed as ever to leave the church; and if ever it was broken up they would gather the fragments together, and build it anew. But he believed it never could be broken up. The thirty-nine articles, and the two creeds, and the formularies of the church, could not be broken up because they were founded on the Word of God. It had been stated by a bishop of the church that auricular confession was not inconsistent with the doctrines of that church. But there were times when old age seemed to disqualify for important duties; and it would be well if a commission were issued to supersede and give to quiet retirement the decrepitude of declining years. He thought that the man who could compel young children to kneel down and lick the sign of the cross on the sand-besprinkled floor, as was the case with the Rev. Mr. Prynne, ought to be hooted out of the church of England. The man who could put questions to young females which he would not sully his lips by repeating, and was yet swallowed up one of their bishops, set up a scandal, indeed, before the face of their non-conformist brethren—before the face of their brethren across the Atlantic—and, indeed, before the face of the world. He called on them as fathers, brothers, husbands, and men, to give the most indignant repudiation to the assertion, that their beloved church was in the remotest degree doctrinally connected with the horrible system of auricular confession."

"AMERICAN SLAVERY."

Impelled "by a feeling almost irresistible," the Earl of Shaftesbury had ventured to suggest a course of proceeding to his fair fellow-subjects in relation to American slavery. This most laborious and warm-hearted nobleman wishes English ladies to send "affectionate and Christian addresses to their sisters, the women of the United States." With God's blessing he thinks these could not fail to produce a deep and fruitful impression. He believes that more can be effected in these days by public opinion, and by an appeal to the great sympathies of mankind, than by statute-law. A copy of the proposed address is sent with this. This movement by the good Earl is another evidence of the marvelous power of Uncle Tom, who evidently inspired the "almost irresistible feeling."

LONDON SOCIETY OF THE FRIENDS OF ITALY.

Kossuth attended the first *conversazione* for the season of this society on the 10th. Mazzini was present, and the two patriot exiles exchanged warm salutations. The report says:—

"M. Kossuth was vehemently cheered as he took his place on the platform; and this being the first time he has presented himself at a public meeting since his return to England from America, the audience began to be regarded as possessing the character of a welcome. In all respects he would appear to have improved by his American journey. He looks in splendid health, and his English has greatly advanced in correct accentuation. Rumor does not admit that he is in good spirits; but depression was certainly not visible in his demeanor during yesterday evening. He is also considerably Anglicized in his dress. The black velvet coat remains, but its cut is of our orthodox fashion; there is not the least heavy encircling beard, the great Hungarian leader would now look a quiet English gentlemen."

Mazzini described the horrible butcheries which have recently taken place, and said that he had that day received the further information that 27 more victims had been shot at Ancona.

"We have wholesale butcheries, as you see, in the states of the church, and we have wholesale condemnations, not to death, but to the galleys for life in other of Italy. In the city of Naples, for twenty years, at Naples. We have wholesale arrests of 100 to 250 persons in Lombardy. These arrests are most likely to lead to condemnations and to executions, like those at Sinigaglia and at Ancona. It is only two months since one of my personal friends strangled himself with his cravat the first day of his entering a dungeon of Austria; and he did this in the fear of his being induced, by physical tortures, which they do not apply, to reveal certain secrets. A few days ago, again, another man of the party, not a personal friend of mine, but an extremely well-known medical man of Lodi, in Lombardy, endeavored to cut his throat, and did succeed, in the moment of his passing the threshold of an Austrian prison. Everywhere, indeed, in Italy, men are being arrested *en masse*—at Milan, at Verona and at Mantua. 220 prisoners at Mantua have been added to the 800 already in dungeons until they have bled. That is a fact communicated by them to their families—they writing this information to their families in blood on their linen. I say, again, that in presence of such facts it is almost impossible to me, an Italian, to speak. You may depend on it that this mass of crimes and of cruelties, which call back to memory the darkest times of the middle ages, will pass away and will fall."

Kossuth, upon earnest entreaty, spoke a few words; but he has declared his intention to make no more speeches—the day for oratory having passed. His words were as follows:—

"Believe me, ladies and gentlemen, I feel deeply, very deeply sensible of your kindness, and of the value of that interest which you manifest for the cause of Italy and Hungary. I thank you for this manifestation the more because, in consonance with the resolution just now adopted, I feel entitled to take it as a manifestation of brotherly fraternization and alliance between the nation of Italy and the nation of Hungary. And in that respect, you will permit me to express the hope that the Italy of my dreams, the Italy of my wishes, the Italy of my hopes, set up by side and hand in hand, till those fair parts of the world are restored to the natural, imprescriptible, and inalienable right of every nation to be free, to be independent, and to have to exercise the sovereign right of every nation to regulate according to its own will its own domestic concerns, to set up and to pull down, and to alter and to change, when it will and how it will, its own government. As to the rest, obedient to your call I have risen, but only for the purpose to apologize for not making a speech. There is a time and a season for everything in this world. There is a time and a season to speak, and there is a time and a season to be silent. You English are happy. You may hope to carry all that you require by the peaceful means of the free expression of your sovereign opinion. And therefore I have taken—in consequence of my duty I have taken—the rule, that for the future I have only a single speech, which is reserved for a tribunal where I expect upon it to be spoken in due time; and that only speech that I have in future is, 'Up, boys, and at them —follow me.'"

"This unexpected communication was received with perceptible astonishment; but the concluding phrase of the sentence produced overwhelming applause. 'Until,' added M. Kossuth, 'I have an occasion to deliver that speech, I will have none else. So I am done with oratory.'"

An earthquake was felt in England and Ireland on the morning of the 9th instant. It was particularly observed at Liverpool and at Dublin; and was felt so far south as Warwickshire and Worcestershire in England. The vibratory motion lasted from five to fifteen seconds, and occurred at four o'clock in the morning. There is an old volcanic center in North Wales. The basaltic ruins on the sides of Cader Idris and the crater-like depths which it exhibits unequivocally speak of powerful volcanic action. The line of action was very limited. There is little doubt that it was the old Welsh giant and necromancer just turning himself.

Cader Idris, that is, Chair of Idris, "a great necromancer."

AN IRELAND IN FRANCE.

Among the material improvements projected by the French ruler is the amelioration of the Sologne, a sterile and pestiferous district of great extent, including nearly a hundredth part of the whole surface of France. But from the description given of the district by a recent traveler, the perfect reclamation of the district would seem to be a work too great even for the centralized power and resources of the government. Marshes require to be drained, dry places to be watered, and canals to be dug. It appears that the state of this part of France is dreadful in the extreme, reaching a point far below that at which Irish misery rests, when not aggravated by famine. The average duration of human life is only 23 years, and half of the young men drawn for the army are rejected as not fit to serve. This is not the result of British or Protestant tyranny, or of what the *Tribune* (Oct. 16) calls "British bondage."

There is a cause, and a most significant one. The Sologne was once a smiling and a prosperous land. Three centuries ago it *had been* reclaimed; but the conquerors of these marshes were Protestants. They were exterminated or exiled by the revocation of the Edict of Nantes. The Protestant proprietors being thus driven out, the land relapsed into the swampy and insalubrious state from which it had been reclaimed by their skill and industry. A credit of 500,000 francs for the Sologne is to be opened on the report of the minister of public works.

THE "DARING ATTEMPT TO BRIBE THE NEW YORK HERALD."

The "general system of bribery" invented by the New York paper turns out as expected. An eminent London minister having had his attention drawn to the statement, says:—

"59 Bartholomew Close,
"London, 2 Nov., 1852.

"My Dear Friend:—Upon taking the extract to the Anti-Slavery Office, I found that Mr. Bolton had noticed it. He never saw the letter referred to in it, which certainly contained no reference to any anti-slavery party or matter whatever. He also said that he had examined the Directory, and that no such name as "Williams & Lockhart" appeared there. He consequently thought the whole matter unworthy of notice. On my suggestion, he subsequently called at "17, Change Alley"; and he brought me word that no such party was to be found or heard of there. The whole is evidently a fabrication, the £50 note and all, I doubt not; and most likely the fabrication of a man who would be glad enough to be bribed at so high a price, if any body were foolish enough to think him worth it. A raw electioneering trick; however, it may perhaps have answered its purpose before any exposure of it can be made."

MERITS AND "GLORY" OF THE EMPEROR OF THE FRENCH.

The following extracts are not from the *Moniteur*, nor from the *Univers*, nor from the organ of the ultramontane Irish priests, but from the *Catholic Standard*, a London paper; and will, probably, be accounted a more melancholy exhibition of the spirit of modern Romanism than the servile prostration and blasphemous flatteries addressed to Bonaparte by priests and prefects in France.

"'*Protector of the Holy Places*,'—is but the adoption of a title which evidences before the world an existing fact. France *is* the protectress of the rights and liberties of the Catholic Church in the East; and it is the glory of Louis Napoleon that he has thrown more zeal, more energy, more determination and more courage in thwarting the intrigues of the Greek schism and of multiform Protestantism at Constantinople and in Syria, than most of his predecessors in the Government of France. In fact, he is emphatically the 'Defender of the Faith' in three-quarters of the globe at this moment. He it was who extirpated the blood-stained robbers and anarchists from the capital of the Christian world, and restored the Sovereign Pontiff in honor and full power to the Vatican, when the Whig Government of this country was using every means, however profligate, to embitter to the uttermost and to the last moment, in the moment of his passing the threshold of an Austrian prison. Everywhere, indeed, in Italy, men are being arrested *en masse*—at Milan, at Verona and at Mantua. 220 prisoners at Mantua have been added to the 800 already in dungeons until they have bled. That is a fact communicated by them to their families—they writing this information to their families in blood on their linen. I say, again, that in presence of such facts it is almost impossible to me, an Italian, to speak. You may depend on it that this mass of crimes and of cruelties, which call back to memory the darkest times of the middle ages, will pass away and will fall."

Kossuth, upon earnest entreaty, spoke a few words; but he has declared his intention to make no more speeches—the day for oratory having passed. His words were as follows:—

"Believe me, ladies and gentlemen, I feel deeply, very deeply sensible of your kindness, and of the value of that interest which you manifest for the cause of Italy and Hungary. I thank you for this manifestation the more because, in consonance with the resolution just now adopted, I feel entitled to take it as a manifestation of brotherly fraternization and alliance between the nation of Italy and the nation of Hungary. And in that respect, you will permit me to express the hope that the Italy of my dreams, the Italy of my wishes, the Italy of my hopes, set up by side and hand in hand, till those fair parts of the world are restored to the natural, imprescriptible, and inalienable right of every nation to be free, to be independent, and to have to exercise the sovereign right of every nation to regulate according to its own will its own domestic concerns, to set up and to pull down, and to alter and to change, when it will and how it will, its own government. As to the rest, obedient to your call I have risen, but only for the purpose to apologize for not making a speech. There is a time and a season for everything in this world. There is a time and a season to speak, and there is a time and a season to be silent. You English are happy. You may hope to carry all that you require by the peaceful means of the free expression of your sovereign opinion. And therefore I have taken—in consequence of my duty I have taken—the rule, that for the future I have only a single speech, which is reserved for a tribunal where I expect upon it to be spoken in due time; and that only speech that I have in future is, 'Up, boys, and at them —follow me.'"

"This unexpected communication was received with perceptible astonishment; but the concluding phrase of the sentence produced overwhelming applause. 'Until,' added M. Kossuth, 'I have an occasion to deliver that speech, I will have none else. So I am done with oratory.'"

An earthquake was felt in England and Ireland on the morning of the 9th instant. It was particularly observed at Liverpool and at Dublin; and was felt so far south as Warwickshire and Worcestershire in England. The vibratory motion lasted from five to fifteen seconds, and occurred at four o'clock in the morning. There is an old volcanic center in North Wales. The basaltic ruins on the sides of Cader Idris and the crater-like depths which it exhibits unequivocally speak of powerful volcanic action. The line of action was very limited. There is little doubt that it was the old Welsh giant and necromancer just turning himself.

Cader Idris, that is, Chair of Idris, "a great necromancer."

AN IRELAND IN FRANCE.

Among the material improvements projected by the French ruler is the amelioration of the Sologne, a sterile and pestiferous district of great extent, including nearly a hundredth part of the whole surface of France. But from the description given of the district by a recent traveler, the perfect reclamation of the district would seem to be a work too great even for the centralized power and resources of the government. Marshes require to be drained, dry places to be watered, and canals to be dug. It appears that the state of this part of France is dreadful in the extreme

Editors' Cable.

THE WORKS OF JOHN ROBINSON, Pastor of the Pilgrim Fathers. With a Memoir and Annotations by Robert Ashton, Secretary of the Congregational Board, London. In three Volumes. Boston: Doctrinal Tract and Book Society.

Most heartily do we rejoice in the publication of these valuable volumes. For the first time the genuine productions of the learned and faithful Pastor and Father of the Pilgrims have been gathered together, and embodied in a complete edition. It was a laborious and difficult undertaking to collect and edit the various treatises, tracts and letters, scattered through the private bibliographic treasuries of antiquarians, and the public libraries of the country. The work is done, and well done.

Robinson died when he was only fifty years of age. He was a remarkable man, a man of learning, but of great simplicity and humility of mind. He was an affectionate and laborious pastor, a faithful preacher, and a firm Congregationalist, from Scriptural proof and conviction. His mind was always open to the truth, and in reliance on the Divine Spirit he endeavored conscientiously to follow the Word of God, wherever it might lead him. It led him through some sharp degrees of persecution, suffering and shame in his own life-time, to a blessed influence and memory on earth, and a glorious crown in heaven.

The perusal of his collected works will not disappoint the reader. He will find in them a treasure of practical wisdom, and of Christian and controversial truth. The spirituality of Christ's kingdom, its independence of state support and secular control, and the inalienable right of man to freedom of thought, liberty of conscience, and the selection of his form of worship, it is well said by the editor of these volumes, are interpreted and proved in the characters and works of the Puritans and Nonconformists of Robinson's times. The Memoir of Robinson is interesting and accurate, and his writings, though not arranged in chronological order, are prepared for convenient reference, and supplied with a chronological list. The first volume is a collection of sixty-two moral and religious essays, abounding in weighty sentences, sometimes worthy of Lord Bacon, and filled with wisdom, gathered from a wide range of reading, observation and experience. These Essays were the production of Robinson's later years, and were first published, indeed, the very year of his death. In the Essay on the Holy Scriptures there occurs a passage, which presents the independent and absolute authority of God's Word much in the same admirable manner as is done in a similar treatise in the works of Usher, and which we quote for its intrinsic weight and value of truth on a great and most important topic.

"The Scriptures are not only authentic in themselves, as having the Spirit of God for the Author both of matter, and manner, and writing, but also, as they say, carry their authority in their mouths, binding both to credence and obedience all whomsoever unto whom they come, and by what means soever. And if God left not himself without witness in his works of creation and of providence, how much less in his written word! Wherein without comparison he delivereth himself much more clearly than in the other way; which is therefore discernible by itself, as is the sun by its own beams and light, and which, as one saith, he that is willing to understand shall be compelled to believe. Their assertion, therefore, who hold and teach that we are to receive the Scriptures *for* the Church's testimony, because usually, as others more truly and religiously speak, we receive them *by* it testimony, is in effect none other than that we are to believe God for men's cause. Whereas, on the contrary, if a man should find the book of the Holy Scriptures in the highway, or hidden under a stone, yet he were bound to learn, to worship, believe and obey them, and every part of them, in his place, though without, yea against the liking and approbation of all the men in the world; except God must not be God without men's liking. And if the word preached by Christ, the prophets and apostles, in their time, whether to Jews or Gentiles, were absolutely to be believed and obeyed by every one that heard it, without other or further testimony or way not as well and as much now, *by all that read it written?* He that receives the testimony of Christ, for itself, whether exhibited in speech or writing, sets to his seal that God is true; he that receives it for the testimony of the Church, sets to his seal that men are true. But the child of God knows his father's voice."

This is truly admirable; and much more of the same weight and excellence on other points we might produce out of these volumes, justifying the collection and republication of these treatises now, for their own intrinsic value, as well as for the memory of the illustrious dead. We rejoice in the labor undertaken, and thus far so successfully carried on, in the reproduction of the writings of venerable Congregational saints and theologians, both of old and New England. The Doctrinal Tract and Book Society in Boston, as well as the Congregational Union in Great Britain, are doing a great and noble work.

C.

THE YOUNG MAN'S FRIEND AND GUIDE THROUGH LIFE TO IMMORTALITY.—By John Angell James. With an Introduction by Thomas De Witt, D.D. Second Edition. New York: Anson D. F. Randolph. 1852.

This valuable volume is composed of a series of discourses preached from the author's own pulpit, and it is distinguished by all that earnestness and solemnity of thought, and pungency of appeal and application characteristic of his works. It is a powerful practical presentation of the temptations and dangers of young men, the claims of religion upon them, the importance of decision, faith and prayer. We wish that this book might be possessed and read by every young man in our city, and indeed in every city in our land.

C.

FRUITS OF LEISURE, Essays written in the Intervals of Business. By the author of Friends in Council. Second Edition, from the Fifth London. New York: A. D. F. Randolph. 1852.

This is a volume of excellent and admirable thought. Open where you will, you may find something instructive, edifying, or suggestive. It is the fruit evidently of religious experience, and not of moral observation merely, or the analysis of other characters. Take the following paragraph as an example of the author's talent and power in the illustration of profound truths.

"Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us, if we ascended into a higher moral atmosphere."

C.

THE ANGEL OVER THE RIGHT SHOULDER, or the Beginning of a New Year. By the author of Sunny Side. New York: A. D. F. Randolph. 1853.

This is a little volume, but very sweet and precious. It will minister consolation and encouragement to many a gentle pilgrim, faint, discouraged, desponding, in life's toilsome way. Every care-worn mother, pressed down with household duties, and perpetually interrupted even in the endeavor after the soul's most sacred discipline, should read this little book, take courage, and remember the Angel over the Right Shoulder, and the Lord of all the Angels, "casting all your care upon him, for he careth for you."

C.

EARLSWOOD; or Lights and Shadows of the Anglican Church. A Tale for the Times. By Charlotte Auley, author of Margaret Maitland, &c. New York: Carter & Brothers. 1853.

This is an interesting work. The gentle sensibilities, tastes, and sympathies of a woman's heart are in its pages; domestic purity, affection and happiness are sweetly described; and religious sentiment and feeling are interwoven in the conversations and experiences recorded, both prosperous and adverse, with something of romantic and imaginative tenderness carried perhaps to an extreme, but still with an earnest, truthful and useful intention and effect. The work is designed in part as an antidote to the Romish nursery pap, old wives' fables, traditionary broth, and ritual superstition, with which the great Master of Ceremonies in 2d Thess. 2 : 8, is deluging the credulous English semi-papistic Church.

C.

UNBELIEVERS.—"Light in a Dark Alley." By Rev. H. A. Rowland. 18mo, pp. 178. Published by Dodd.

The Angels of Grief.

With silence only as their benediction,
God's angels come
Where, in the shadow of a great affliction,
The soul sits dumb.

Yet would we say, what every heart approveth,
Our Father's will,
Calling to him the dear ones whom he loveth,
Is mercy still.

Not upon us or ours the solemn angel
Hath evil wrought;
The funeral anthem is a glad evangel;
The good die not!

God calls our loved ones, but we lose not wholly
What he has given;
They live on earth, in thought and deed, as truly
As in his heaven. [*Whittier.*

Be thine own Executor.

A brother, whose signature is *Zaccheus*, sends $500, "as an appropriation for the extension of the knowledge of Christ among men." This he has done repeatedly before, under an impression that whatsoever his hand findeth to do, he should do quickly; and with a conviction that a man ought as far as practicable to *be his own executor*. He assigns two wise and sufficient reasons for this course; first, the pleasure of seeing the *fruit* of one's own benevolence; and, secondly, to be sure that his intentions will take effect. This last reason has acquired great weight with him recently by seeing several, (he mentions *five*), bequests for benevolent purposes set aside by courts, and thus the obvious intent of the testator failed to take effect. There is much good sense in these views of Zaccheus, and we commend them to the prayerful consideration of those who have good hearts and worldly wealth also.

But we are fully aware that many persons do not feel at liberty, for various reasons, to appropriate while they live all they wish to bestow for the promotion of Christ's kingdom in the earth. For reasons satisfactory to themselves, they prefer to give frequently, and in smaller amounts while they live, and while they are indebted to others, and owe maintenance and support to wife, children, and dependent friends; and they look to these obligations ceasing or decreasing toward the close of life, and hence prefer to make bequests by will. We should be pleased to be in a condition to do like Zaccheus, that is, be our own executor; and we sincerely advise all to do so whose circumstances will allow of it; it is the best way.

But if this is not convenient, then we commend the cause of spreading our Redeemer's kingdom through the earth, to the kind remembrance of the good in their last wills and testaments. And in case they are moved to give to the Missionary Society of the M. E. Church, let them use the following form of bequest:—

"I give and bequeath unto 'The Missionary Society of the M. E. Church,' incorporated by an act of the legislature of the State of New York, passed April 9th, 1839, the sum of ——dollars, and the receipt of the treasurer of the society shall be a sufficient discharge therefor to my executors."

In case the bequest is in real estate the following conditions must be observed:—

1. No person leaving a wife, or child, or parent, can devise more than one-fourth part of his or her estate.

2. The will must be made and completed at least two months before the death of the testator.

3. The clear annual income of such bequest must not exceed ten thousand dollars.

But it should be remembered that any sum *in money* may be devised to the Missionary Society by will, at any time when the person is in such condition of mind as to make a will.—*Chr. Adv. & Journal.*

Hard to Please.

An agent of the society in one of our states, recently formed an auxiliary, and with the committee began to collect funds. They called on a religious professor who had much money, but did not like to part with it. He told one of the collectors to "look out for that agent, and not pay him money: he would no doubt run off with it: they would never hear from him again." The agent received some forty dollars from the society, and promised to forward the amount in books from New York.

In the course of three weeks the books came on, all in good order. The cautious prophet was called in to see them and the failure of his prediction. As he was beaten here, he next attacked the society for making such extravagant books for the poor. Holding in his hand an embossed duodecimo, "See," says he, "what a costly book this is to give away: why could they not make a plain, cheap one?" He was asked what he supposed the price to be. He said, "It must cost a dollar, if not a dollar and a quarter—what a waste of money!" He was told that the price was but *twenty-five cents*, the *cost* price. "Now," says he, "I know there is something wrong in this business; it never was made for that money, and there must be cheating somewhere." So he would not be convinced, and kept his money.—*Bible Society Record.*

The Good we might Do.

We all might do good
When we often do ill;
There is always the way,
If we have but the will.
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways;
In forbearing to flatter,
Yet yielding due praise;
In spurning ill humor,
Reproving wrong done,
And treating but kindly
Each heart we have won.

We all might do good
Whether lowly or great,
For the deed is not gauged
By the purse or estate;
If it be but a cup
Of cold water that's given,
Like 'the widow's two mites,'
It is something for heaven.

Unemployed Ministers.

The situation of few men is more undesirable than that of a minister, who has devoted eight or ten of the best years of his life to preparation for the great and good work of the Gospel ministry, and then finds himself without employment. Perhaps he has mistaken the vocation for which nature and Providence designed him, and discovers too late, that his talents and disposition ill fit him for a station of so much self-denial and labor; or his health may have failed him; or want of immediate and marked success in his efforts may have discouraged him; or he may have met early overwhelming embarrassments in his ministry, or in the peculiar characteristics of a particular congregation; reasons there are innumerable, why a minister of sincere piety may fail of employment in his chosen department of labor, who has no weighty imputation rests on him or others; but it hardly seems possible, when the call for ministers is so loud and urgent as at present, that any man measurably possessed of the spirit of his profession, should be compelled to stand all the day idle. Let him gird himself with resolution, and plunge into the thickest of the fight. The Lord shall be with him.—*Congregationalist.*

ANCIENT SUBSTITUTE FOR A LIBRARY.—A story is told of a Roman who expended vast sums in purchasing a household of learned slaves. He wished to have the best poets and historians in living editions. One servant recited the whole of the *Iliad*; another chanted the Odes of Pindar. Every standard author had a representative. The free Press has replaced the bondman. Literature is no longer an heirloom, nor can an emperor monopolize Horace. A small outlay obtains a choicer collection of verses than the ancient amateur enjoyed, and without the annoyances to which he was subject. He had no familiar book for a companion, nor any portable poet to be a companion in a field-walk, or under a tree. Not even Nero could compress a share into an Elzevir. Moreover, disappointments sometimes occurred. Perhaps the deputy "Pindar" was out of the way; or a sudden indisposition of "Homer" interrupted Ulysses in the middle of an harangue, and left Hector stretching out his arms to the child.—*Willmott's Pleasures of Literature.*

On the Departure of an Infant.

Bright from the heavenly portal
He came, an angel-guest,
And waked a love immortal
Within his mother's breast;

Then spread his radiant pinions,
And gently took his flight
Up to the fair dominions
Of everlasting light.

Oh! raise thine eyes, fond mother,
For lo! with yearning love,
He, with his angel-brother,
Is waiting thee above.

The following receipt, it is to be feared, has been tried and proved sadly successful only too many times; and what is worse, will be again.

"How to Ruin a Son. 1. Let him have his own way. 2. Allow him a free use of money. 3. Suffer him to roam where he pleases on the Sabbath. 4. Give him full access to wicked companions. 5. Call him to no account of his evenings. 6. Furnish him with no stated employment."

THE Arabians have a saying. It is not good to jest with God, death or the devil, for the first neither can nor will be mocked; the second mocks all men one time or another; and the third puts an eternal sarcasm on those that are too familiar with him.

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